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IMPACT OF THE NIZAMS' REGIME ON MARATHWADA (1724-1948)

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BY

P. V. KATE

Prepared under the supervision of
Dr. T. V Pathy,
M A Ph D, Dip in Archaeology,
Reader,
Department of History and Ancient Indian Culture,
Marathwada University, Aurangabad

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PREFACE

Marathwada forms a revenue division of Maharashtra state and comprises the five districts of Aurangabad, Parbhani, Nanded, Bhir and Osmanabad. The term "Marathwada" appears in the 18th century records of the Nizam State. It has been, from very ancient times a great seat of learning and culture. It can be described as the home of arts, religion and literature. It indicated the House of Maratha People i.e. a land occupied by the Marathi speaking people in the former Native State of Hyderabad.

Marathwada formed a part of the wider Dakshinapatha in ancient times and part of the Deccan in Medieval times. This region witnessed the rise and fall of many empires, and civilisations, almost from the beginning of the Christian era till about modern times. The Satavahanas, one of the oldest powers of the Deccan, had their capital city at Pratishthanapura, the present day Paithan in the Aurangabad district. The Satavahana rule was followed by that of the Vakatakas, the Chalukyas, the Rashtrakutas, the Yadavas and the Mughals.

In this thesis an~~d~~ attempt has been made to assess the impact of the Nizam's rule on Marathwada in terms of its political, social and economic development. Marathwada region is now considered to be comparatively an under developed area. The present thesis tries to pin point as to how the long rule of the Nizam, for over a period of about 225 years was partially responsible for the present state of affairs of the region.

The thesis comprises seven chapters. ~~Its~~ The scope and contents of which are as follows :

Chapter I : Physical features and Historical background.

In this chapter an attempt has been made to point out the physical features and the geographical limits of the region. It also emphasises its politico-geographical importance which resulted in the making of glorious history through out. A Historical survey of the dynasties of the Hindu and the Muslim periods, whose rule had left certain landmarks in this region and the efforts of the French and the British to vie against each other in the court of the Nizam of Hyderabad and the final integration of this region into the Indian Union have been presented in this chapter.

Chapter II : Administrative Pattern.

This chapter deals with the administrative pattern of the Nizam's Government. As it was founded on principles of pure despotism and autocracy, out of the seven Nizams, Nizam I introduced military elements in administration by giving jagirs to various persons. Nizam II was forced to sign a treaty with the British in 1800 in order to protect his dominion from aggressive Marathas, and thus became a protectorate. Nizam III was indifferent towards administration and the whole affair was carried on by Chandulal, the Prime Minister, and naturally welfare of the masses in Marathwada was neglected. Nizam IV could not relieve the burden of the masses. During the period of Nizam V, the people of Marathwada could get some relief due to reforms of Sir Salar Jung.

Nizam VI and VII were lovers of autocracy and the form of government under them was a compromise between Mohmmedan autocracy and Mohmmedan oligarchy. Consequently administration was transferred into the hands of Muslim aristocracy which intensified corruption and preferential treatment and created animosity between Hindu and Muslims of the state. Hence the residents of Marathwada became the victims of harassment and exploitation.

Chapter III : The Role of Marathwada in the political movements of Hyderabad state.

In this chapter an attempt has been made to examine the political impact of Nizams' regime on Marathwada. Political impact is determined not only by its force but also by its duration. Most of the Marathwada remained under Nizam's rule for a considerable period i.e. for 224 years and naturally the political conditions affected the lives of masses. The freedom struggle in Marathwada was a struggle against the tyrannical rule of the Nizam. "Vande-Matram" movement kindled, in the youths of Marathwada, the first flame of patriotism and defiance against tyranny. The foundations of nationalism in Hyderabad state were laid in Marathwada. Autocracy and communalism of Nizams' government led to the rise of nationalism and concomitantly political and social awakening and germination of leadership in Marathwada.

Chapter IV : Economic Conditions.

All Nizams followed the policy of dependent economy in order to extract obedience from the subjects. The Nizams introduced feudalism and distributed jagirs to various persons. So 30% of the population of Marathwada became victims of feudal bondage and exploitation. Agriculture in Marathwada depended upon the vagaries of monsoons but no special efforts were made to undertake irrigation schemes and consequently condition of agriculture remained backward, which entailed cultivators in debts. Similarly, lack of provision of socio-economic overheads by the government, in Marathwada region, hit hard the economic development of masses.

Chapter V : Educational system and literary activities.

This chapter deals with the state of education and literature. The Nizams tried to keep the majority of Hindus of Marathwada mentally and physically inert. It adopted Urdu language as the official medium and neglected the claims of regional languages spoken by the teeming majority. Naturally this policy arrested the growth of Marathi literature on modern lines. The condition of female education was much alarming. The introduction of Urdu medium of instruction from secondary stage created unhealthy atmosphere in intellectual sector. Similarly, discouragement of private enterprise in education, Urdu medium, preferential treatment in awarding scholarships, special opportunities for affluent society and concentration of higher educational facilities at Hyderabad created a gulf between Hindu and Muslims and kept Hindus of Marathwada ignorant.

Chapter VI : Cultural Conditions.

This chapter attempts to reconstruct the social and religious conditions during the period of the study. As regards social impact, there was no change in dietary habits of Hindus. However, clothing habits of Hindus were influenced by Nizams' regime. Shervanis and trousers became common specially among government servants. Nizam government did not attack the caste system, but preferred to live with it for its own benefit which arrested social change.

The first five Nizams followed the policy of religious toleration. But the last two Nizams combined religion and politics which strengthened the hold of Muslims on society and consequently Muslims regarded Hindus as their slaves. This policy of superiority, aimed at Islamisation of the state, was followed by Bahadur Yar Jung and his successors further tried to implement it effectively through their Razakar agents. This resulted into several atrocities on Hindus in Marathwada, which widened the gulf between Hindus and Muslims. Hindus in their turn launched counter movement against the religious conversions and injustice. This naturally resulted in communal riots and communalism.

Chapter VII : Epilogue.

This chapter is a recordation of the general findings drawn in the previous chapters.

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CHAPTER : I

PHYSICAL FEATURES AND HISTORICAL BACKGROUND

Physical features :

The present day Marathwada forms a revenue division of Maharashtra State and comprises five districts such as Aurangabad, Parbhani, Nanded, Bhir and Osmanabad. It witnessed the rise and fall of various dynasties. The city of Aurangabad, a divisional headquarters is located almost in the centre of Maharashtra. It has been, from very ancient time, a great seat of learning and culture. Geographically the region is situated between 17° - 35' N and 20° - 40' N, latitude and 74° - 40' E and 78° - 15' E longitudes.

The region is bounded by the Jalgaon, Buldhana and Akola districts on the north, by the Nasik and Ahmednagar district on the west, the Sholapur district on the south and Andhra Pradesh on the east. The total geographical area of the region is 64525 square Kms. and the population according to 1971 census was 80.58 lakh.[1]

The soil of Marathwada is generally stiff and dark coloured. The land of the region is flat with an elevation ranging between 300 and 900 meters.

Marathwada has extensive hilly ranges and spurts. But these ranges neither provide water for cultivation nor attract rains and hence are useless from economic point of view. However, they have contributed to the cultural history of Marathwada by nurturing the world famous cave monuments of Ajanta and Ellora.

The two hill ranges of Aurangabad district are the Ajantha range and the Jalna range (Sahyadri range). The Balaghat range divides the district Bhir into two zones and is the important hill range of this district. The Ajantha hills run through Kalamnuri, Hingoli, Jintoor and Partur talukas of the Parbhani district. Nanded district has only one main range which traverses the district from north-west to south east. The Balaghat hill range and its offshoots are found in the Osmanabad district.

The Godavari is the most important river flowing through Marathwada, particularly serving the districts of Aurangabad, Bhir, Parbhani and Nanded. The word "Godavari" literally means granting water. Mr.Cook considers that the name is probably a Sanskritised form of the original Dravidian term "Gode", a Telugu word meaning limit or boundary, in the sense that it divided two regions of Dakshinapatha, apparently, the region of the black trap in the north and the granatic and calcareous country in the south. The river Godavari springs from a hill behind the holy spot of Trimbakeshwar and enters in Marathwada region near the township of Puntambe, and flows across the region covering almost every district of Marathwada except Osmanabad.

The river Godavari divides Marathwada region into two divisions, by combining Aurangabad, Parbhani and the northern portion of the Nanded district on its northern side and the districts of Bhir, Osmanabad and southern portion of the Nanded district on its southern side. The northern region is famous for the high fertility of the soil and general richness resulting in higher production of cotton and wheat. The southern region is comparatively dry. The land is rugged and full of hilly trappen area.

The rivers such as Purna and Manjra are the biggest tributaries of the Ganga. The Manjra (also called Mandakini), the Sindhphana, the Bendsura and the Wan are the prominent rivers of Bhir district. The Penganga, the Purna and the Dudhana flow through the district of Parbhani. Nanded district is watered by Godavari, Manjra, Manar, Saraswati, Penganga, Ashana, Sita and Lendi. The important rivers of Osmanabad district are the Manjra and Terna. These river streams alongwith the great Gautami Ganga have made the whole region rich and fertile.

Parbhani and Nanded districts are considered to be areas with assured rainfall, and are free from chronic scarcity. These districts receive annual rainfall between 700 and 900 mm. In other districts, the annual rainfall varies between 600 mm and 750 mm.

Part of Gangapur and Vaijapur talukas in Aurangabad district, Ashti, Patoda, Manjlegaon, Bhir and Pimpalner circles of Bhir taluka in Bhir district and Parenda and Bhum talukas in the Osmanabad district get annual rainfall of 600 mm or less and are considered to be prone to scarcity conditions once in ten years.

Insufficient and untimely rainfall have generally been the cause of various droughts and famines in Marathwada.

The History of Marathwada :

The term "Marathwada" indicates "House of Maratha peoples" i.e. a land occupied by Marathi speaking people in the former state of Hyderabad. The origin of the term may be traced back to the 18th century as noticed in the state records of the Nizam of Hyderabad. The land designated by the expression was largely a part of Dakshinapatha of the ancient times and part of the Deccan of the medieval times. The boundaries of this region have been altered from time to time and this region was never compact as it stands today. These five districts of Marathwada were under the supremacy of various dynasties. However, its historical currents can be traced primarily in the history of the ancient deccan.

Ancient deccan was called "Dakshinadesha". We get several references of this term in ancient literature. "Periplus of the Erythrean Sea"[2] mentions this region as "Dakshinadesh". The Vinaya texts also refer to this land as Dakshinapatha, situated on the banks of Godavari. Pliny describes a number of tribes such as Asmagi, Assaka or Asmaka, adjacent to Pratisthana living on the banks of Godavari[3] (modern Paithan). Asmakas had their capital at a place called "Potana", Podana or Paudanya. This capital place has been identified with modern Bodhan near Godavari in the Nizambad district bordering on Nanded district[4]. When we accept this identification then the land occupied by the Asmakas would definitely correspond to Godavari and Manjra river bends. Thus we can say that Asmakas ruled Marathwada region particularly Bhir, Aurangabad and Nanded districts.Dr. Sircar is of the opinion that Bhir district was included in the Asmaka country and in the dominions of Vakatakas of Vastsagulma as well[5]. During the second century, Dakshinadesha had several prosperous Janapadas. The Puranas mention a number of such Janapadas viz.Bhogavardhana, Mulaka, etc.[6]

The central part of the Deccan was divided into several countries known by different names. The region to the north of Godavari, now included in Aurangabad district was known by names of Mulakas. This country together with its capital Pratisthana (modern Paithan) is mentioned in Pali literature.[7] Ptolemy mentions this city as "Baithan" which was situated to the east of the western Ghats on the Godavari.[8] Periplus nicknames it as "Paithan" and places it at a distance of 20 days journey, south of Baryageza.

Along the southern bank of Godavari, extended the country of Asmaka (Pali - Assaka) which comprised modern Ahmadnagar and Bhir districts.[9] The district of Osmanabad together with the adjoining districts of Bidar, Gulbarga, Medak and Raichur, now included in the states of Karnataka and Andhra Pradesh, was probably included in the country of Mahisaka. The references to this country occuring in the Puranas and the epics suggest that it was situated in the Deccan.[10] Ptolemy describes "Tagara" as a great metropolitan city and places it to the north east of "Baithan".[11] Dr.Fleet identifies this great mart "Tagara" with Thair on the banks of a small rivulet named Theirna, in the Osmanabad district about 95 miles south east of Paithan.[12]

The history of Parbhani district could be traced to the legends recorded in the Epics and the Puranas which state that the country to the south of the Vindhya was in those days covered by dense forests. ValhuYgram and Pathri in Parbhani district also claim epic connections. The former is supposed to be the birth place of Valya Koli, who later became the celebrated author of Ramayana. The latter is heldto be the Parthpuri founded by the third Pandava who is known by several names such as Partha, Arjuna, Dhananjay etc.[13]

The district of Nanded was included in Vidarbha, the southern boundary of which extended to the Godavari. The name Nanded is derived from its Sanskrit form Nandikata, which was so called probably because it comprised the territory on both the sides of the river Nandi.[14] Vidarbha kingdom was founded north of the Godavari by Vidarbha, the son of Rasabhadeva. His capital was Kundinapura in the Amravati district. Since then this region is known by his name.[15] All this territory was included in the Empire of Asoka. No inscription of the great Emperor has yet been found in this region as it has been discovered in Vidarbha, but his seventh and thirteenth rock edicts mention Rastrika-Petenikas and Bhoja-Petenikas respectively. Rastrikas were undoubtedly the rulers of this region who came to be known later as Maharathis.[16] Soon after the death of Asoka, this region declared its independence. A new dynasty which derived its name from its founder king Satavahana rose to power with its capital at Pratisthana (modern Paithan).

The first important power which ruled over Marathwada region is the Satavahanas (also known as Satkarnis or Andhrabrityas). Nanded and Bhir districts were part and parcel of the dominion of Satakarni.[17] During the age of Satavahanas, the Osmanabad district seems to have been very prosperous. Tagara, modern Ter is mentioned in the Periplus of the Erythrean sea as one of the pre-eminent trading centres, the other being Pratiahthana, modern Paithan in the Aurangabad district.[18]

Satavahana power declined in about 250 A.D. and their place was taken over by the Vakatakas. Parbhani and Nanded districts of Marathwada formed part of the dominion of the Vatsagulma branch of

Vakatakas. Then the Chalukyas succeeded, towards the beginning of the 6th century A.D. and continued to dominate the Deccan upto A.D.753. Afterwards, the Rashtrakutas became the political successors of the Chalukyas. Their rule lasted till the end of the 10th century. It is the Chalukyan power, which revived its power once again.

The end of Chalukyas power created complete chaos and confusion in the Deccan. The struggle for power continued among the Kadambas, Pandyas, Hoyasalas, Kalachuris and many other Chalukya feudatories. The Hoyasalas in the south and the Yadavas in the north were two prominent rivals, who were making a bid to wipe off Chalukya power. Chalukyas had to disappear from the political arena of the Deccan due to the pressure from Yadavas and Hoyasalas. In the last quarter of the twelfth century A.D. the Yadavas of Devagiri came into prominence. Yadavas established their supremacy in the major portion of Marathwada and provided political stability.

Yadava kingdom reached new proportions in the reign of Singhana. The general of Singhana, Kholesvara won many victories for his master. He was a native of Vidarbha but was residing at Ambe where he has left his inscriptions. Kholeshvara built several temples in Vidarbha and Marathwada, the notable being that of Ambejogai.[19] The Yadava kingdom was extended right upto the Narmada river which became the northern boundary of his dominion. Thus the whole of Madhya Pradesh, and western part of the old Hyderabad state — that is almost all the five districts of Marathwada were definitely included in the Yadava kingdom.[20]

The accession of Ramchandra took place in the latter part of A.D.1271. His reign was a glorious one. Yadavas extended liberal patronage to art and literature. During their rule a peculiar style of architecture called Hemadpanti after Hemadri or Hemadpant, a minister of Mahadeva and Ramchandra came into Vogue. Marathi literature flourished in the age of the Yadavas. Mukundraj, the author of the Vedantic works Viveksindhu and Paramatra and Jnaneshvara, the celebrated author of Bhavarthdipika, a commentary on the Bhagavattgita were the most illustrious writers of the age.[21] However the reign of Yadavas could not last long. The Muslim rulers had started knocking at the doors of the Deccan.

The northern neighbours of Yadavas, the Paramaras and the Chalukyas had lost their influence in the Deccan politics during the last quarter of the 13th century A.D. Yadavas could not realise the gravity of the situation. They wasted their energy in the internal struggle of the Deccan, thereby weakening its power. Naturally the Yadava power could not sustain the Muslim attack. It began to decline in A.D.1294. Ramchandra paid a large ransom to the Muslim conqueror.

Allauddin, on his return, murdered his uncle and ascended the throne of Delhi on 19th July 1296. In 1306 Malik Kafur Hazardinari led an expedition against Devagiri as a sequel to Ramchandra's failure to remit tribute. Ramchandra and his family were captured and sent to Delhi. He was, however, pardoned by the emperor and restored to his throne by giving him the title of Rai-i-Rayan and sanctioning him the revenues of Navasari as a personal jagir. Ramchandra died in 1310 and was succeeded by his eldest son Shankar. Shankar rebelled against Delhi and refused to remit the tribute. In 1313 Malik Kafur was again sent to Devagiri to punish Shankar. He defeated and slew Shankar and annexed his kingdom including Berar to the empire.

In 1317 the kingdom of Yadavas finally passed into the hands of the Sultans of Delhi. The Deccan now began to be ruled by the Governors appointed from Delhi. Thus by 1318 all the five districts of Marathwada came under the Muhammedan rule.

In 1327 the then reigning emperor Muhammad Tuglak transferred his capital from Delhi to Daulatabad (Devagiri). The arrogance of the Delhi officers led to the revolt of Deccan officers in 1347 under the leadership of Hasan Gangu who bore the title of Zafarkhan. They defeated the imperial troops and freed the Deccan. Hasan Gangu assumed royal power in the Deccan in 1347 under the title of Allauddin Bahmanshah. The Bahamanis ruled the Deccan for nearly 150 years.[22] Thus Bahamanshah became the founder of Bahamani dynasty of the Deccan, which lasted infact until 1482 and in name until 1526. He divided the kingdom into four terafs or provinces viz. Berar, Daulatabad, Bidar and Gulbarga.[23] In 1480 provinces of Deccan were subdivided into eight. Berar was divided into two new provinces as northern Berar, also called Govil and southern Berar, also known as Mahur, where in the whole of the Parbhani district was included.[24]

Under the Moghals the Deccan was divided into six Subhas viz. Khandesh, Berar, Aurangabad, Bidar, Bijapur and Hyderabad. The present district of Nanded was roughly composed of two districts viz. Mahur and Nanded. The former was included in the Subha of Berar and the latter in the Subha of Bidar.[25] The present district of Osmanabad which was roughly divided into two district viz. Paranda and Naldurg, then formed part of Aurangabad and Bijapur Subhas.[26] A major portion of the present day Parbhani district was during the Moghal period divided between the districts of sarkars of Pathri and Washim in Berar.[27] A major portion of the present Bhir district was included in the province of Aurangabad. During the Moghal period there was disorder in the Deccan and the five districts of Marathwada were no exception to it. By the end of the seventeenth century the Moghal empire, in India, had come to embrace practically the whole sub-continent. But they had to struggle hard with the Marathas.

Aurangzeb was exhausted by incessant and fruitless campaigns against the Marathas. He died on 20th February 1707 at Ahmadnagar. With the death of Aurangzeb in 1707 the stage was set for a civil war among his sons. Prince Muazzam ascended the throne as emperor Shah Alam Bahadurshah. The emperor Bahadurshah died in A.D.1712. Following a civil war among his sons, the eldest son Jahandarshah ascended the throne. However, he ruled for a very short time. He was overthrown by his nephew Farrukhsiyar, who ascended the throne as the emperor. Sayyad Hussain Alikhan was appointed as Bakshi and Sayyad Abdullah became the Prime Minister. Mir Kamruddin cin Kilic Khan Nizam-ul-mulk was appointed as the Viceroy of the Deccan in 1713.

History of the Nizams of Hyderabad :

Nizam-ul-Mulk thus became the founder of the Nizam dynasty in the Deccan. The family of Nizam-ul-Mulk belonged to central Asia. Khwaja Abid, the grandfather of Nizam-ul-Mulk, migrated from Samarkand and obtained service under Aurangzeb in 1658 A.D. His son, Sahabuddin known in history by his title Gaziuddin Firoz Jung, also migrated from central Asia in 1670 and rapidly rose to positions of command under Aurangzeb. Khawaja Abid was killed in the siege of Golkanda in 1687. His son Sahabuddin and grandson Mir Kamruddin, the future Nizam-ul-Mulk were present in Deccan campaign of Aurangzeb till the emperor's death in 1707.[28]

At the time of the death of Aurangzeb, Nizam-ul-Mulk was the governor of Bijapur. He repaired to the imperial court after Bahadur Shah ascended the throne. For some time he held the post of Governorship of Oudh but later went into retirement during the later years of Bahadurshah and the short reign of Jahandarshah. After his father's death Nizam-ul-Mulk became the leader of the Turani nobles in the Moghal court. The Sayyad brothers who had now become virtual dictators of the Moghal empire were anxious to conciliate with Nizam-ul-Mulk. He was, therefore, appointed as the Viceroy of the Deccan where he arrived in 1713.[29]

The affairs of the Deccan were in great disorder. Shahu had crowned himself as king in 1708 A.D. He was, however, opposed by his cousins, Shivaji and Sambhaji, the sons of Rajaram. Tarabai, the mother of Shivaji set up on behalf of her son Shivaji a new Principality at Kolhapur. A long civil war ensued among the Marathas with the chiefs joining Tarabai or Shahu. The Maratha chiefs had, however, spread all over the Deccan levying Chauth and Sardeshmukhi. Nizam-ul-Mulk's first aim was to establish order in his province. He had to battle constantly against the Marathas. His aim was to dislodge them from positions they had established in the province. He took advantage of the factions among the Marathas. He also lured away some principal Maratha chiefs to his service. Among his adherents were Rav Rambha Nimbalkar and Chandrasen Jadhav, the latter commander-in-chief of Shahu. The ruling house of Kolhapur found their greatest partisan and supporter in Nizam-ul-Mulk. During this brief period of two years viz. 1713-1715, Nizam-ul-Mulk administered the Deccan.

In 1715, Nizam-ul-Mulk was transferred from the Deccan and was replaced by Sayyad Hussain Ali Khan.[30] In 1713 Balaji Vishwanath was appointed to the post of Peshwa of Shahu. Farruksiyar became the king in 1713. The feeble, short lived Farruksiyar conferred on Mir Kamruddin, the title of Nizam-ul-Mulk Fateh Jung. Nizam meant regulator, Mulk meant country, Fateh was the word for victorious and Jung meant battle. Together it stood for regulator of the country and victorious in battle. Mir ~~K~~ Kamruddin, thus became the first Nizam. A subsequent emperor, Muhammad Shah bestowed on him the title of Asafjah. Asaf was king Solomon's minister and the title Asafjah meant "Equal to Asaf". The dynasty of the Nizam's of Hyderabad is, therefore, known as the Asafjah dynasty.[31]

Farruksiyar, much against the wishes of his prime minister, Sayyad Abdullah and the latter's brother Sayyad Hussain Alikhan forced Sayyad Hussain Ali Khan to seek co-operation of the Marathas against the emperor. This was achieved but at a high price. Sayyad Hussain Alikhan agreed to the collection of Chauth and Sardeshmukhi by the Marathas throughout the

the six provinces of Deccan viz. Khandesh, Berar, Aurangabad, Bidar, Bijapur and Hyderabad. The Marathas accompanied Sayyad Hussain Ali Khan to Delhi and after the downfall of Farrukhsiyar obtained royal confirmation of the claims to Chauth and Sardeshmukhi allowed by Sayyad Hussain Ali Khan.[32]

The power of Sayyad's however, did not last long. In 1719 Nizam-ul-Mulk who was governor of Malva, rose against the Sayyad brothers and marched to Deccan. Sayyad brothers were overthrown by Muhammad Shah who had succeeded Farrukhsiyar in 1720. In 1720 the Nizam was again appointed to the viceroyalty of Deccan. On 13th February 1722 the Nizam was appointed as the Wazir of the Moghal empire. During the next ten months that he held this office he found that he could not pull on well with his master who cared for nothing beyond personal pleasures. They soon severely disagreed and Nizam-ul-Mulk found his position intolerable and had to part company finally. Nizam-ul-Mulk's ambition was to break ~~x~~ away from the empire and secure for himself an independent position in the Deccan, with, if possible, Malwa and Gujrat added to it. For Malva was the doorway to the south. He began to consolidate his position, but in this daring plan he encountered opposition not only from the Marathas but also from two Rajput rulers of Jaipur and Marwar. During the period between February and May 1723 Nizam-ul-Mulk effected a kind of loose hold upon Malwa and Gujrat and returned to Delhi to explain to the emperor what he had accomplished in restraining the aggressive Marathas. The emperor getting alarmed at the growing power of

Nizam-ul-Mulk, now in possession of three large provinces, Malwa, Gujrat and the Deccan, transferred him to the Government of Oudh in order to ward off the danger. This irritated Nizam-ul-Mulk bitterly, that on 27th December 1723 he resigned his Wazirship in disgust and under pretence of proceeding to his new charge of Oudh, marched straight to the south, informing the emperor that he felt it his imperative duty to drive away the Marathas from Malwa and Gujrat. In the meantime the emperor decided to punish the rebel, nominated Mubarizkhan to the Government of Deccan and called upon him and Raja Shahu to do their best to put down the Nizam with all the forces at their command.[33]

Mubariz Khan learned at Hyderabad that Nizam-ul-Mulk was coming towards him for a decisive encounter. Khan did not oppose the Nizam immediately. He relied on his assistant Aiwaz Khan who was then incharge of Aurangabad. Aurangabad was the centre of Moghal power in the Deccan. He could not imagine the evil designs of Aiwaz Khan. But Aiwaz Khan had leanings towards Nizam-ul-Mulk. So, he surrendered the place before Mubariz Khan had any inkling about it. In three weeks Nizam reached Aurangabad. Mubariz Khan was completely out witted by the rapidity of his opponent's march. By loosing his capital town, the Khan lost all valuable stores and supplies and thereby his own position was considerably weakened. Nizam-ul-Mulk used another artifice to keep Mubariz Khan off his guard. He wrote to him frequent letters to this effect, "Why should we fight between ourselves? I have come only to chastise the Marathas who are our common enemies. I have sought the emperor to appoint me to some other post. As soon as I receive his commands, I will quit the Deccan and proceed to my charge, we should not uselessly shed Muslim blood".[34]

A bloody battle took place between them at a place called Sakharkheda in Buldhana district, on the banks of the Purna, and Mubariz Khan fell fighting alongwith his two sons and practically the whole of his army was annihilated. Nizam-ul-Mulk won the day and thereby changed the course of the subsequent history of India.

Yusuf Mahammad Khan was an officer in the employ of Nizam-ul-Mulk. He accompanied him to the Deccan and was present at the battle of Fatehkherda (October 1724). Shakkar Kheda : "Shakar Khera" (renamed "Fath Khera" by Nizam-ul-Mulk after his victory) is 15 miles north west of the Lonar lake and 12 miles west of Mehkar on the Painganga. The Purna river flows 26 miles south and also west of Shakur Khera. "Jafarabad" is 25 miles due west of Shakar Khera. He is the author of the Persian work, the Tarikh-I-Fathaia. He has described the battle of Fathekherda.

"The battle started just when the sun was in the middle of the sky .... On the whole, by the grace of God the battle lasted for one Pahar (Sanskrit Prahar i.e. 3 hours). There was no officer on both the sides who had not taken some part or other in the actual fighting. Many of them showed great gallantry. For instance, Bahadur Ali Khan, the nephew of Rustum Baig Khan who was sitting behind the Nizam on the elephant, fought first with gun, and then, with bow and arrow. In the afternoon, the Nizam returned to his camp which was a mile away from the actual battle......field and consoled the wounded soldiers of his army .... Next day the Nizam recovered the dead bodies of Mubariz Khan and his two sons and arranged their burial outside the town of Sakharkheda. Countless people had been killed on both sides. They were buried near the village of Sakharkheda".[35]

Nizam-ul-Mulk's practical skill and farsighted wisdom were well exemplified in his handling of the situation after the actual fighting was over. He did all he could to reduce the grief of the family and friends of Mubariz Khan. The dead bodies were given proper funeral and the wounded were carefully looked after. The Nizam remained four days on the spot and then he returned to Aurangabad.

Having made the necessary arrangements for the security of Aurangabad and the northern regions, Nizam started for Hyderabad to subjugate the southern territory. On his way Udaji Chavan, one of the arch enemies of the Maratha Government, came and offered his submission at Pandharpur agreeing to serve him. In due course the Nizam established his position at Hyderabad and wrote a long letter to the emperor with profuse expression of loyalty and obedience and begging pardon for his offences. The emperor made virtue of necessity accepted Nizam's professions and confirmed him as Subedhar of the Deccan.[36]

This battle established independence of Nizam-ul-Mulk. "This battle proved a turning point for the fortunes of the Asafjahi dynasty".[37] The Nizam assumed the viceroyality of the six Subhas of the Deccan, nominally in subordination to the emperor but virtually as independent ruler of the country by right of conquest. By this time Osmanabad and Nanded districts passed under the Nizam's sovereignty after nearly a century of direct rule by the Moghal emperors of Delhi.[38]

The battle of Sakharkheda established the independence of Asafjah, who annexed Berar and fixed his residence at Hyderabad.

The Nizam received the help of Marathas in the battle of Sakharkheda. He thanked Marathas by sending a letter to Bajirao.Moreover Nizam-ul-Mulk bestowed robes of honours and mansab on the participants of the battle. Yusuf Mahammad Khan says, "Bajirao had, on behalf of Raja Shahu, joined the Nizam with his army. He had shown great bravery in the battle. He was given a mansabdar of 7000 with robe of honour, an elephant and jewel. On his recommendation, some of his colleagues who did not possess mansabs, were created mansabdars and those who had mansabs received an increase in the same alongwith horses, robes of honours and pearl neck-laces".[39]

It is interesting to note that while thanking Shahu, the Nizam also addressed a letter to the king of Delhi Mahamud Khan wherein he assured the king that he would maintain peace in the Deccan and also try to control the Maratha expansion beyond Narmada. Thus he tried to appease both. This was the genesis of the Nizam's policy and politics.

It must be noted here that, although Nizam became independent, still he did not have the courage to call himself king even in proclamation. As he was a shrewd politician, he considered it worthwhile not to do so because Bajirao the second Peshwa, was then busy in establishing his empire.

In the next two years the Nizam consolidated his hold in the eastern parts of the province. His real enemies, however, were the Marathas who, under the dynamic leadership of Peshwa Bajirao, were fast growing into an all India power. In 1727 Nizam-ul-Mulk opened his campaign against the Marathas. Bajirao also made his preparations and with his forces surrounded him at Palkhed where a battle was fought in March 1728. The Nizam was forced to sign a treaty in 1731. The results of this campaign were far-reaching. Nizam-ul-Mulk was forced to give up his support for Raja Sambhaji. He accepted Raja Shahu as the rightful ruler of Marathas. He also accepted the claims of Chauth and Sardeshmukhi put forward by Raja Shahu. Moreover he also agreed the claim of Marathas to collect their dues directly through their officers in all parts of his dominions, except the province of HYderabad. The Marathas from Bajirao's time onward regarded the Nizam as a "Protected dependent tributory chieftain".[40]

After this campaign, a Maratha general Sultanji Nimbalkar joined his side. The Nizam welcomed the arrival of Sultanji Nimbalkar and gave him Bhir district and a number of Parganas in the district of Fathehabad Dharur (now in Bhir district) and Pargana of Pathri in Berar. Sultanji Nimbalkar made Bhir his headquarters. The family administered the district for a long time. Sultanji Nimbalkar died in the year 1748 A.D. "Asafjah's expedition in the Karnatak and capture of Trichinopoly in 1743 proved his last great achievements; thereafter he fast declined in health and died at Burhanpur on 21st May, 1748 at the age of 77. Before his death he prepared a document, in which among other things he gave a strong warning to his son to keep on friendly terms with the Marathas and avoid hostilities with them.[41]

After the death of Nizam there were five claimants. Out of the five claimants, four were Asafjah's sons - Ghazi-ud-Din, Nasirjung, Salabatjung and Nizam Ali. The fifth was his grandson (daughter(s son), Muzzafarjung. At this time the English and the French were contending for supremacy in the East and each of the claimants secured the support of one of the native powers. British and French had been trying to gain favour at the Nizam's court. The British Council of Fort St.George, therefore, decided in March 1742 to send presents to the Nizam, Asafjah, of the value of 13000 pagodas which was the currency at that time. The Nizam showed his appreciation by sending to the Governor of Fort St.George a horse and a Sarpich (jewellery worn or tied round headgear). This exchange of courtesies proved most useful to the British. Nasirjung, the Nizam's son wrote a letter to Monsieur Dupleix, the French Governor of Pondichery. On Asafjah's death, the first move to claim the throne was made by Nasirjung. He seized the family jewels and in consultation with the army, proclaimed himself subhedar or viceroy of the Deccan. Thus Nasirjung's cause was espoused by the English, while Muzaffarjang was supported by the French. The French lent their support to Muzzafarjung who was then a provincial governor. The basis of his claim was a will which it was alleged, his grandfather had executed in his favour. The French did not translate their support of Muzzafarjung into military action and Nasirjung was able to take his nephew prisoner. Before Nasirjung could consolidate his position he was murdered. The latter, however, fell a prisoner, to his uncle, but on the assassination of Nasirjung, Muzaffarjung was proclaimed the sovereign.[41]

Dupliex, the French governor, became the controller of the Nizam's authority. Muzafferjung was killed by some Pathan chiefs and the French then selected Salabatjung, a brother of Nasirjung as ruler. Gazi-ud-Din the eldest of Asafjah, who it was alleged, had relinquished his claim at first, now appeared as a claimant, supported by the Marathas. He, in order to attract the Marathas to his cause, assigned to them the revenues of all the northern districts of the Deccan and Raghuji Bhosle, the Nagpur Raja, on the pretext of Gazi-ud-Din's promise collected and retained the whole of the revenues of Berar. Gazi-ud-Din met with his death suddenly due to poisoning at a dinner to which he was invited by Nizam Ali's mother (16th October, 1752). However, the Marathas compelled Salabatjung to sue for peace at Bhalki on 24th November 1752. The main part of this treaty of Bhalki was the cession of the whole western half of Berar between the river Godavari and the Tapti, by the Nizam to the Marathas. They also included the whole of Baglan and Khandesh.[43]

In 1756 Salabatjung appointed his brother Nizam Ali to the Government of Berar. The English and the French were now contesting for power and influence in the Deccan. But the victories of Clive in the Karnatak caused the latter (French), to turn their attention to their own possessions which were threatened and to leave Salabatjung to fight for himself. This was regarded as the best opportunity by Nizam Ali Khan to assume all powers and turn Salabatjung into a nonentity. This he achieved in 1759 A.D. shortly after, in July 1762 he deposed Salabatjung and seized Nizamship. Salabatjung was killed in prison shortly after the battle of Rakashasbhuwan in August 1760, when the Marathas inflicted a severe defeat on Nizam Ali Khan.[44]

Nizam Ali Khan, the fourth son of Asafjah, at this time obtained the support of the English on the promise of dismissing the French from his service. Salabatjung was dethroned in 1762 and subjected to the Moghul routine, prison and heat fire.

During the civil war among the various claimants of Nizam-ul-Mulk, particularly during the time of Salabatjung that the Nizam lost the province of Khandesh and the districts of Ahmadnagar, Sangamner, Nasik, Jalna, Sholapur and Bijapur to the Marathas. Marathas defeated Nizam Ali, at the battle of Udgir (Osmanabad district) on 3rd February 1760 under the leadership of Sadashivrao Bhau.

The third battle of Panipat (1761) was a great disaster for the Marathas. The death of Peshva Balaji provided an opportunity for the Nizam. He invaded Poona in the winter of 1761 and took benefit of the differences between Peshwa Madhavrao and his uncle Raghunathrao. During this campaign the Nizam secured practically all that he had lost at Udgir.

At this time Salabatjung, the Nizam, was deposed by his brother Nizam Ali Khan. He (Nizam Ali Khan) marched against Poona and sacked it. The Marathas under the leadership of Madhavrao and Raghunathrao devastated the Nizam's territory. Nizam was on the way to Aurangabad and arrived at Rakshasbhuvan (in the Bhir district) on the banks of the river Godavari. The Marathas, under the command of Madhavarao and Raghunathrao suddenly attacked the Nizam's army and the famous battle of Rakshasbhuvan, was fought on 10th August 1763. Nizam's army led by his Diwan Vithal Sunder was defeated. Nizam Ali Khan fled to Aurangabad but he was forced to make a treaty with the Marathas.

Nizam surrendered to the Peshwa, territory that had been already secured at Udgir four years before, but which the self-seeking Raghunathrao had given back to the Nizam. The Marathas forced the Nizam to appoint Ruknuddaulah as his Diwan who was friendly to the Marathas. Later on, Nizam co-operated with Marathas in their campaign against the rising power of Hyder Ali of Mysore.

Nizam Ali was proclaimed as a ruler in 1763 and ruled till 1803. In 1766 the northern circars were ceded to the British on the condition that the Nizam was to receive subsidiary force in time of war and six lakhs of rupees annually when no troops were required. The Nizam also promised to assist the British with his troops. This was followed by the treaty of 1768 by which the East India Company and the Nawab of Karnatak agreed to assist the Nizam with troops, whenever required by him on payment. In 1790 war broke out between Tipu Sultan and the British. Naturally a treaty of joint action was concluded between the Nizam, the Marathas and the British. Tipu, was forced to conclude a treaty with the allies. He surrendered half of his dominions. This was divided among the allies. In 1798 a treaty was concluded between the Nizam and the British Government by which a subsidiary force of 6000 sepoys and a proportionate number of guns was assigned to the Nizam's service. He agreed to pay a subsidy of 24 lakhs for the support of the force. On the fall of Shrirangapattam and the death of Tipu Sultan, the Nizam perticipated largely under the treaty of Mysore (1799) in the division of territory and his share was increased because of the Peshwas withdrawal from that treaty.

In 1800 a fresh treaty was concluded between the Nizam and the British. The conditions of the treaty were as follows :

1. Subsidiary troops were increased by two battalions of infantry and one regiment of cavalry.
2. The Nizam ceded all the territories, got under the treaties of 1792 and 1799, towards the payment.
3. The Nizam on his part agreed to employ all this force together with 6000 foot and 9000 horse of his own troops against the enemy, in time of war.[45]

In 1803 Nizam Ali Khan's health was in a precarious condition. Shinde and Bhosle invaded Nizam's territory. English force came to his rescue. Colonel Stevenson advanced towards the Godavari with the whole force. He was joined by General Wellesley near Jalna. The next day (September 23) the memorable battle of Assaye was fought by General Wellesley. Finally the battle of Adganv, resulted in the defeat of the Marathas which recovered the Nizam's territories.

The Bhosle Rajas of Nagpur had to surrender all their claims to Berar and the province was restored to the Nizam. Thus ended the Bhosle family's connections with Berar of which Parbhani formed a part.

Nizam Ali Khan died in 1803 and was succeeded by his son Sikandarjah. Widespread disorders continued throughout the Nizam's dominions. In 1804 Arastujah, the Prime Minister, died and Mir Alum was appointed in his place. During his term of office (1804-1808) native troops revolted in Hyderabad in 1806. The sepoys established contacts with Raja Rav Rambha Nimbalker and Nur-ul-Umra, two noblemen of Hyderabad. The Resident requested the Nizam to take a strong action against these two. Consequently, Rav Rambha was banished to his jagir and Nur-ul-Umra was dismissed from his services. Later this dismissal was converted into his banishment to the fort of Ausa.[46]

During this time the Nizam's contingent was raised, recruited and trained by the British at the expense of the Nizam. It was called upon to put down rebellions in the territory of the Nizam. Of these, the Hatkar rebellion in Nanded district was one.[47]

Under the terms of the treaty of 1800 the Nizam was bound to supply a force of 6000 infantry and 9000 cavalry, whenever required by them. In the Anglo-Maratha War, the Nizam's force proved inefficient. Hence the British undertook the reform of the Nizam's troops, to be paid by the Nizam but recruited, trained and controlled by the British. They were nominally in the Nizam's service but full control over them with regard to their formation, location and disposal vested completely with the Resident. These contingent forces were spread in all parts of the state. In Marathwada, they were stationed at Aurangabad, Jalna, Mominabad (Ambajogai) Hingoli, and a few other places. From 1815 to 1857 these troops were busy in putting down revolts and rebellions against the Nizam's Government. These rebellions were at once both the cause and effect of the maladministration of the Government.[48]

The third and the last Maratha war was fought in 1817 between Bajirao, the last Peshwa and the British. The western region of the state of Hyderabad experienced great disturbances from Pendharis and the Bhils.

A rebellion broke out in the district of Bhir, in 1818 and was led by Dharmaji Pratap Rao. On 11th July 1818 the Risala of Nawab Murtaza Yar Jang under the command of Lieutenant John Sutherland was ordered to to protect Bhir district. It was in motion throughout the district.

The Maratha war came to an end with the annexation of Peshwa's territory in 1818. In 1822 a treaty was concluded between the British and the Nizam, by which the latter was released from the obligation of paying the chauth to which the British had succeeded after the overthrow of the Peshwa in 1818.[49]

Sikandar Jah, the then king had neither the will nor the capacity to look after public business and his minister Raja Chandulal, was most powerful.

"The Nizam" writes Sir H.Russell, "is considered the universal heir of all his subjects. This was the ancient prerogative of the Moghal emperors who maintained it in a country upon which the British hesitate to impose a slight legacy duty".[50]

The Nizam Sikanderjah died in 1829 and was succeeded by his son Nasir-ud-Dowlah (1829-1857). The minister Raja Chandulal continued to be at the helm of the affairs. The expenditure on the contingent forces was growing rapidly. Nizam's Government was unable to meet the growing expenditure. He had to borrow from the British. Moreover the system of farmin out districts was resulting in the economic ruin of the state. Several Arab and Rohilla adventurers came to state and grabbed important positions in the state. Besides this, they indulged in lending money to the

Government against tracts from the state as mortgages. This gave them a vicious hold on the district.

The needy jagirdars were allowed to borrow money from these adventurers and in return mortgaged their estate to them. In this way, extensive portions of the district like Osmanabad and Bhir were held by the Rohillas and the Arabs. Some officers also lent money against mortgages. They were expected to realise revenues from the districts under their charge and after meeting the required expenditure on administration, deposit a fixed sum of money with the Government. In this case too the Government was cheated of its dues.[51]

At this time, a number of currencies were prevalent in Hyderabad. The officers would realise the revenues from their districts in the currency prevalent in that area but would deposit the required dues in the currency prevalent in Hyderabad, the latter was generally of lesser value than the currency prevalent in a particular district. The balance was pocketed by the officers.

Heavy bribery and corruption prevailed. Bhir district was an unique example of such corruption. At the beginning of 19th century, a Afghan adventurer by name Dula Khan entitled Karrar-Navas Khan Bahadur succeeded in obtaining the talukdaries of the district of Naldurg (Osmanabad).[52]

During the rule of Nizam Nasir-ud-Daullah (1829-1857) the administration of the country fell into great disorder. "The revenues of the state were farmed to contractors who were practically supreme in the several districts. In consequence, the grossest oppression prevailed and the disciplined force under British officers was repeatedly called out to repress local rebellions.

The state was deeply involved in debt both to merchants and to the British Government. The annual payment to the Nizam for the northern Sarkars were capitalised for a fixed sum by which the Nizam's Government was temporarily, extricated from its difficulty"[53]. During the regime of Sikanderjah, several British officers were employed in different districts for the purposes of revenue settlement. They were withdrawn at the request of the Nizam Nasir-ud-Daullah. But this resulted, in disorder and misrule in the state. The credibility of the state was so bad that bankers refused to grant loans. The minister Chandulal who had administered the state since 1808 found himself unable to cope with the financial embabarrassment and resigned his office on 6th September, 1843. After some days, Sirej-ul-Mulk was appointed as the Diwan. In the meantime the debt on the expenditure incurred for the contingent forces was increasing. The Nizam's Government had to meet this debt. The British pressed the Nizam in 1843, that further advances would require a territorial security for the payment of debts.

In 1851 the Nizam's Government made a payment of Rs.40 lakhs to the British. But the total debts amounted to Rs.78 lakhs. By 1853 the debt rose to Rs.45 lakhs. In 1853 the Nizam was forced to enter into a treaty with the British by which he assigned in trust districts in

Berar, Dharasiva (Osmanabad) and the Raichur doab. It was agreed that accounts should be annually rendered to the Nizam and that any surplus revenue which might accrue should be paid to him. The Nizam was relieved of any further obligations with regard to the contingent forces which ceased to be part of the Nizam's army. The loss of territory was keenly felt by the Nizam. His minister Siraj-ul-Mulk died shortly after the signing of the treaty and was succeeded in that office by his nephew, the celebrated Salar Jung. He introduced several reforms in administration. Nasir-ud-Daullah died in May 1857 and was succeeded by his eldest son Afzal-ud-Daullah.[54]

It was in 1857 that India witnessed the great struggle against the British throughout the length and breadth of the country. Salar Jung loyally co-operated with the British in crushing down the disturbances. The whole state continued to remain disturbed for a long time. A number of conspiracies affected the districts of Marathwada.

The most prominent of these was one started by Rangrao (Kulkarni) of Nalkhed in the Bhir district. Widespread disturbances also prevailed on the south-west borders of the Nanded district where the Jahagirdar of Kovlas, Raja Deepsingh rose in rebellion. The Bhalki conspiracy in 1867 is regarded as the last echo of the outbreak of 1857. Several persons from the ~~xxx~~ Osmanabad district were connected with it.[55] The Jahagirdar of Javala in Parbhani district was arrested for giving asylum to the Rohillas and was sentenced to imprisonment of two years. Large bodies of Rohillas were moving on their way to Jintur, Gangakhed, Hingoli, Sundarasta, Mahore, Jathore, Jula, Basmath, Dasa and Navgonv, in the Parbhani district.[56]

The services rendered by the Nizam during the revolt of 1857 were duly appreciated by the British. They modified the terms of the treaty of 1853 and entered into a fresh treaty with the Nizam in 1860. Under this treaty Osmanabad (Naldurg) and the Raichur doab yielding a revenue of 21 lakhs of rupees were restored to the Nizam and a debt of rupees 50 lakhs, was cancelled. At the same time certain tracts on the left bank of Godavari were ceded and the assigned districts of Berar yielding a revenue of 32 lakhs of rupees were taken in trust by the British for the purpose specified in the treaty of 1853. In 1853 the whole of Berar including the Jaffrabad taluka of Aurangabad district most of the present Parbhani district and Hadgaon, Kinwat and Mahur talukas of Nanded which formed part of Berar were detached from Berar and restored to the existing Aurangabad, Parbhani and Nanded districts.[57]

It was in the year 1858 that Salar Jung, the prime minister embarked on his scheme of reforms in administration. Corrupt officials were removed from the districts and men of character posted in their places. The restoration of the districts of Dharashiv, and Raichur in 1860 which had been better administered under the East India Company enabled Salar Jung to visualise an improved system of revenue administration.

In the year 1867 the system known as X Zilabandi was promulgated under this scheme and the state was divided into five divisions and 17 districts. Salaried officials were appointed to the divisions, districts and tahsils. At the same time the judicial, public works, medical, municipal, police and education departments were brought into proper organisation. The system of assessment was thoroughly overhauled and the land revenue administration was settled on conditions similar to those obtaining in Bombay and other adjacent areas.[58]

The Nizam Afzal-ud-Daullah died in February 1869 and was succeeded by his infant son Mir Mahboob Ali Khan who was hardly 3 years old at the time of his accession. With the approval of the Government of India, Salar Jung and Ameer-e-Kabir Bahadur were appointed co-regents until the Nizam should come of age. This gave Salar Jung freedom and opportunity to go ahead with further reforms in the state.[59]

Salar Jung appointed talented persons from the other parts of India in order to improve the administrative machinery of the state. Several persons from U.P., Bengal, Bombay and Madras entered the services in Hyderabad. Famous among them who were drawn to Hyderabad under Salar Jung's inspiration were Syed Hussain Imad-ul-Mulk Bilgrami, Dr.Syed Ali Bilgrami, Mushtaq Hussain, Wiqarul-Mulk, Syed Mehdi Ali, Mohsin-ul-Mulk, Mohib Hussain, Abdul Qayum, Dr.Aghonornath Chattopadhyaya and others.

The minister continued his reforms with untiring zeal. The four Sadrul-Mahams or departmental ministers, who had been appointed in 1868 managed the judicial, revenue, police, and miscellaneous departments, under the guidance of the Minister. The minister guarded them in their work. They had direct control over the military, mansab, finance, treasury, post, mint, currency and state railway departments. Transactions with the British Government, the Nizam's education and the management ~~of~~

of Sarf-i-Khas domains, also received his personal attention. Revenue survey and settlement were taken in hand and completed in the Maratha districts. Civil and criminal courts were established. The postal department was reorganised and stamps were introduced. The municipal, public works, education and medical departments also received his attention. Thus almost every department of the British administration was represented in the state and worked with efficiency under the guiding spirit of the great minister. Specially the finances of the state, were greatly improved.[60]

In 1884 the Nizam Mir Mahbob Ali Khan attained his majority and was installed by Lord Ripon. Sir Salar Jung II was appointed as a minister and was followed in 1888 by Sir Asmanjah. During his period Urdu replaced Persian as the court language.

Sir Asmanjah, the prime minister resigned in the year 1893 and was succeeded by Sir Viqur-ul-Omrah. The Nizam promulgated a set of rules known as "The Qanoon-chai-Mubarak" in 1893. The important features of the new scheme were the institution of a cabinet council for executive - business, and a legislative council for the purpose of framing laws, instead of the council of state, which was an executive and legislative body. It was not active. The cabinet council was a consultative body composed of the Prime Minister, the Peshkar, and the Departmental Ministers. The Prime Minister was the president. All matters of administrative importance were to be referred to this council for settlement. Besides this, controversial matters between the departmental ministers and prime ministers were also alloted to it. Certain important matters were specially reserved for the consideration of the cabinet council. For example, the annual state budget, final disposal of cases for report on which special commissions had been appointed, questions relating to state concessions, important questions arising out of the proceedings of the legislative council etc. were brought under purview of the cabinet. The Prime Minister as president of the council, had the right of overruling any decision arrived at by a majority of the council subject to the Nizam's consent.

Under the scheme promulgated in 1898, a legislative council was constituted, consisting of the Chief Justice, a puise judge of the High Court, the Inspector General of Revenue, the Director of Public Instruction, the Inspector General of Police and the Secretary. Rules were laid down to guide its work. The legislative council, thus constituted met only three times under the presidency of the late Nawab Fakhrul-Mulk Bahadur, the then judicial minister.

In practice this council used to meet for a very brief periods. The limited scope of the council and the very limited representation to non-officials in it soon created a general feeling of the dissatisfaction among the educated public.[61]

In the year 1900 Viquar-ul-Omrah the prime minister was succeeded by Maharaja Sir Kishan Pershad.

In the year 1900 Hyderabad was connected on the metre gauage with Manmad, thus opening the Marathwada districts for communications with the Bombay presidency. In 1901 Maharaja Sir Kishan Pershad Bahadur, the peshkar was appointed minister. The decade between 1900-1912 was a formative period in the history of Hyderabad. In 1902 Lord Curzon,arrived in Hyderabad and the agreement assigning Berar on lease in perpetuity was signed on November 5, 1902. The manner and method of the agreement shocked public opinion and created a great feeling of resentment against the Government of India.

In 1911 the Nizam Mahboob Ali Khan died and was succeeded by Sir Usman Ali Khan on 29th August 1911. Soon the prime minister, Maharaja Sir Kishan Pershad Bahadur was replaced by Salar Jung III who worked for two years until his resignation in 1914 (December 1, 1914).

In 1914 the First World War broke out. It had a profound effect on the country.

In 1919 the administration in Hyderabad underwent a structural change. On 17th November 1919, the old cabinet council was dissolved and the administration of the state was entrusted by the Nizam to an Executive Council with a president.

About the reforms of the Legislative Council, the Nizam issued a Firman on 5th February 1920 (14th Mamadiul-Awwal 1338 H.). The Firman is as follows :

"Through the Firman of 22nd Safar 1338 H (16th November 1919) was established an executive council with a view to make the administration of the state more efficient. Through the same Firman it has been stated that the legislative council will continue to work under the existing rules until they should be modified. Of the reforms which my father had achieved in the state, the establishment of a legislative was an important one. Since the legislative council came into existence some minor reforms have been introduced in it, but they are not suitable to the changed circumstances, nor are they of a nature which would achieve the aspiration of our dear subjects and take them on the path of progress. It is hoped that the constitution given to the executive council will result in an efficient administration.

A good beginning has been made and from the present working of administration, the correctness of measures taken by us would be apparent. In the further reforms to be undertaken we have thought of a plan to enquire how best the sphere of the executive council could be expanded and how healthy development of the legislative council could take place so as to make it more useful. For this purpose we did instruct the president of the executive council Sir Ali Imam through his Firman to collect information as early as possible to enable further measures to be taken. Keeping in view the social and educational progress achieved by the people, the enquiry should take into consideration the following :

1. The number of franchise on an expanded scale.
2. Direct voting system.
3. Elections from the upper classes.
4. Protection of the rights of the minorities.
5. Qualifications for voting.
6. Nomination of officials.
7. Powers and functions.

Through this Firman the president of the Legislative Council is authorised to appoint an enquiry committee. This committee should make enquiries on the above lines and submit its report on how best to achieve the above aims to the Executive Council. The necessary orders will be passed after the Executive Council submits its opinion on the report."[62]

The Chief Minister was hence forward designated as the president of the executive council of Hyderabad. Reforms were effected in practically every branch of administration.~~af~~ The judiciary was separated from the executive and the administration of justice was placed on sound and efficient lines.[63]

The First World War (1914-18) brought in its wake further public awakening. The civil disobedience movement of the Congress and the Khilafat agitation saw an unprecedented agitation of public mind in Hyderabad. The Government ~~t~~ried to supress the agitation for reforms.

In the field of education the Osmania University was established in 1917, while intermediate colleges started functioning at divisional headquarters from 1927. The Kasipeth Ballarsah railway route and the railway line connecting Bidar and Purli were opened.

The Nizam wanted to assert his independence. Lord Reading in his famous letter of March 26, 1926, addressed to the Nizam refused to treat the Indian princes as equals. According to the Viceroy, responsibility for the defence and internal security of the country gave the paramount power the right to intervene at its discretion in internal affairs of the state.[64]

The establishment of a state congress was opposed by the Government and many obstructions were placed in its functioning. Restrictions on religious and civil liberties agitated public mind throughout the state. They had their repercussions in other parts of India. The Satyagraha sponsored by Arya Samaj in 1938 for the removal of religious disabilities was a turning point in the history of Hyderabad. The state congress too offered Satyagraha at this time to achieve its right of establishing itself.[65]

The rise of the Ittehadul-Mussalmin and its militant wing, the Razakars under the leadership first, of Bahadur Yar Jung, the Jagirdar, and then of Kasim Razvi was a feature of the period between 1930 and 1940 in the state.

In The 1937 the state Government appointed a committee under Diwan Bahadur Aravamudu Ayyangar to suggest a scheme of reforms for the state.

The terms of reference for the committee were, however only to suggest the setting up of a body through whom Government would be in a position to ascertain the wishes of the people. The theory was that the Nizam held his power from God and that he could not surrender his sovereignty to the people. The committee suggested a very modest scheme for the setting up of an assembly representative of various sections of the people. Even this scheme was opposed tooth and nail by the Ittehad-ul-Musalmin and the Razakars led by Bahadur Yar Jung, who felt that it would mean a surrender of the right of Muslim to the majority community. Meanwhile the Second World War had broken out in September 1939 and no further progress in the setting up of the Assembly could take place when the war ended in 1945, the entire couhtry was in the throes of the "Quit India" movement.[66]

In Hyderabad Bahadur Yar Jung had been followed by the extremist leader Kasim Razvi. Bands of militant Razakars were spread all over the state creating great sense of insecurity among the people. Gradually communal activities of the Ittehad-ul-Muselmin increased in volume and violence. The state congress fought valiantly against these elements. Gradually the Government of Hyderabad slipped into the hands of the Razakars.

With the arrival of the Cripps Mission in India, the Nizam entertained the plea of "Independent Hyderabad". The Mountbatten Plan, while partitioning India and transferring power to two Dominions on August 15, 1947, did not solve the problem of princely states. The future of Hyderabad was opposed by the leader of Razakars who now controlled the Government. All efforts of moderates like Sir Mirza Ismail and Sir Sultan Ahmad to establish relations between the Indian Union and Hyderabad in consonance with the realities of the situation were opposed by the Razakars. The movement of the State Congress to force Hyderabad to join the Indian Union was strongly attacked by the communal elements. In the latter struggle, thousands went to jail and suffered heavily at the hands of the administration. Several Hindus had to flee the state and to take shelter in numerous camps set up by the sympathetic Indians across the borders.

At last on September 13, 1948 the Government of India moved into the Nizam's state and after a brief but brilliant police action, put an end to the intolerable conditions prevailing in the state. The state of Hyderabad acceded to the Indian Union.[67] Such in brief, is the history of Nizams of Hyderabad.

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CHAPTER : II

ADMINISTRATIVE PATTERN

Administration has its importance in the study of a country's history. The integrity of the state and its preservation, with the maintenance of law and order, and looking after the material prosperity of the people are the objectives of any good system of administration. It is an ever developing process based on the existing institutions and also innovated by the new expedients. A sound administrative system is one which absorbs the shocks of foreign rule and provides stability at times of dynastic crisis. A strong and centralised administrative machinery facilitates a change over howsoever it would be violent or cruel. Success provides a base for the setting up of administrative structure which seldom changes. Additions and alterations are, however, made according to requirements and needs of the time.

The history of administration of the Deccan is an interesting and thought provoking one. It has witnessed several good and bad governments and administrative machinery of the region was altered, modified and overhauled according to the whims and fancies of the monarch in general and needs of hour in particular. Superior administrations have emerged thrice before the British, viz. the Mauryas, Guptas and Mughals. All these three governments contained the seeds of progress and tried to maintain peace, order and security.

By the end of the seventeenth century the Moghal Empire in India had come to embrace practically the whole of subcontinent. As a result of Aurangzeb's campaigns in the Deccan the kingdom of Bijapur was annexed to Moghal Empire in 1686 A.D. In 1687 A.D. the kingdom of Golkonda fell to the Moghals. The Moghal territory now stretched to the south as far as Trichinopoly. But the war with Marathas showed no signs of ending. While Aurangzeb took the fatal decision of attacking the Maratha forts in person in 1699, the Marathas spread all over the province of the Deccan from Narmada to Mysore and practically brought all Moghal administration to a standstill.

Aurangzeb died on 20th February 1707. The arrival of Nizam-ul-Mulk, as the Governor of the Deccan in 1715 A.D. was a significant event in the history of the province. Brought up in the traditions of Aurangzeb and the Moghal set up, Nizam-ul-Mulk, stands out prominently as a general, a statesman and ~~x~~ an administrator of the later Moghal Empire. He rejected the claims of the Marathas for Chauth and Sardeshmukhi and successfully resisted them during his brief regime as governor of the Deccan (1713-1715). In 1920 Nizam overthrew Sayyad Alam Ali Khan, and established himself independently in the Deccan. At this time, Moghal Empire was passing through critical conditions, political disease and self-annihilation. Nizam worked as Prime Minister for some time but.~~x~~ retired permanently to the Deccan in 1724 A.D., where he established his rule virtually independent of the Moghal court in Delhi.

Nizam-ul-Mulk was a very ambitious person. He was the master not only of six subhas of the Deccan, but his sway embraced the territory from the river Tapti to the frontiers of Mysore and the Carnatic, extending down to Trichinopoly. Before the arrival of Nizam-ul-Mulk, the Deccan was a kind of hunting ground for ambitious Rajas and Sultans of all sorts, each waring with other and thus depriving the people of the Deccan of peace and tranquility, highly essential for their development. Asafjah I established comparative peace in the land, that for centuries past had been hungering for it.[1] Marathwada formed a part and parcel of his dominion.

Personal rule was the form of Government in the state. He was the supreme executive head of the state as well as the source of sanction of law and power. Hyderabad state was founded on principles of pure despotism and autocracy. However, during the regime of Nizam-ul-Mulk, it was an enlightened depotism. He thought that the real function of a monarch is to provide stability and safeguard property by maintaining peace and order. Asafjah had brought with him from Malwa, a number of followers, Mahomedans and Hindus, who were attached to his person and fortunes. To Mahomedan nobles he granted jagirs and estates on military tenure and employed them as his generals. The Hindus whom Asafjah brought with him were employed principally in administrative work, in the departments of revenue and finance. He also granted jagirs in lieu of their services to the state. All these jagirs, whether granted for civil or military purposes came to be considered as hereditary in different families. He kept the control of army and the nobles in his own hands by a system of grants of lands or money in return for military service and the civil administration was also conducted on the same principles.

He was very particular about administration of the state and affairs of the people. This is clear from the Testament of Nizam-ul-Mulk. In his Testament he says, "consider that the affairs of all the people have been entrusted to you through the grace of God. After performing your religious duties you should suitably divide your precious time to devote yourself to duties of administration. You should never keep yourself idle".[2] He preferred meritorious persons in administration, irrespective of their religion, as is evident from the Testament.

"The reign of the Deccan constitutes six subhas or provinces ..... I have looked after the people and appreciated their merits as far as possible. After me, it would be fitting that every family should be taken care of and should be employed in services of the Government according to their merits, whether they belong to Hindu or Muslim community. They should be transferred from post every second year so that others should not be deprived of their chance. This is what I have followed and what my followers have carried out. During this long period I have gathered many people round me. Every one of them is a gem and invaluable. Through my kindness and consideration they have gathered round me. Do not overlook them under any circumstances. Do not be harsh to them. Do not keep them idle but employ them on duty suitable to them".[3]

Further, he advised his son not to destroy any one's rights but while making appointments a mean man should not be asked to do a nobleman's work. Thus he preferred persons from high families. He was particular about the payment of army and loved good planning regarding administrative matters. He was very strict about the execution of one's own duties. Kamruddin Khan, the Qazi of Aurangabad was not particular in attending his duties. The Nizam asked his explaination and accordingly issued appropriate instructions to other officials who were interfering with his work.[4]

The Nizam often used to remark this, "There are four factors which prove calamitous to the ruler and his kingdom, (1) when the ruler becomes indifferent to and ignorant of the conditions of his people, (2) when the ruler indulges in excessive drinking, (3) when the noblemen become very intimate with each other and (4) encouragement to people of low birth".[5] Thus he avoided indifference, ignorance, drinking and appointment of persons of low birth for noble cause.

He made travelling easy and safe for traders and took measures to afford relief to the peasants from the undue exactions of the Marathas, by arranging payment of a fixed sum of money instead of the "Cheuth". He did not increase the burden of taxation on the peasantry but on the otherhand it was greatly reduced by his rigid supervision and by relentless punishment of those servants of the state who made dishonest gains by their exactions. By reorganising revenue system, as well as by strict economy and care in management of finances he made the country prosperous and the people contented.[6] Khafikhan also appreciates the improved administrative system of Nizam-ul-Mulk. "In a short time the country was brought under the control of Musalman authorities, it was scoured from the abominations of infidelity and tyranny."[7]

Besides this, Nizam-ul-Mulk was cunningly shrewd and so he deliberately kept his inclination towards French or English so vague that representatives of the two nations in Nizam's court were kept guessing, whom he favoured most. He suspected that these foreign settlers, may take full advantage of internal dissension among Indian princesses and so he kept himself aloof from their quarrels. What he successfuly avoided could not be avoided by his descendants. Soon after his death, Deccan became a cockpit of Anglo-French struggle for power.[8] Nizam I died in 1748. Thus we find that during the regime of Asafjah (Nizam I), Marathwada could enjoy peace, tranquility and better administration, as Nizam I kept in abeyance all disruptive forces in the Deccan by his powerful personality. Similarly, peasantry was relieved from the undue exactions of Marathas and dishonest gains of officials. But by granting jagirs to various families Nizam laid the foundations of feudalistic society which in its turn brought all evils of feudalism and encouraged exploitation of the masses for personal gains. Again, favouritism of high caste persons, in services, provided weightage to higher strata of society in all walks of life, which ultimately weakened the position of the downtroddan. The death of Nizam-ul-Mulk, led to war of succession and struggle for power among his sons, coupled by the conflictx of interest of English and the French for mastery of south, kept Hyderabad government in turmoil which resulted in instability and confusion in the dominion.

In the struggle for power between the sons of Asafjah, Nizam Ali Khan, the fourth son, secured the support of the English and assumed sovereignty by dethroning Salabatjung in 1762. Nizam Ali Khan was the first ruler of Hyderabad who assumed the title of Nizam and henceforth this title was used by all subsequent rulers of the state. The Nizam was an absolute sovereign of the state. The civil officers were the Minister, the Peshkar, the State Record Keepers, the Qazi and the Kotwal. The Minister of the state was called the Dewan and the whole administration of the Khalsa, with a part of the state army, was placed under him. In everything he did, he first consulted and received definite orders from the ruler.[9]

The military officers were such as the Mansabdars, the Paigah officers, the Jamadars, and the military commandants. The Paigah Amirs maintained army for the protection of Nizam and the state and obeyed orders of the Nizam. They carried on internal management of their estates independently. Some jamadars and other military commanders were under the Minister and others were directly responsible to the Nizam himself. The administration of justice was based on the Islamic Law.

As the Nizam was busy in constant wars with Marathas, he neglected the administration and tried to save the state from confusion by entering into a treaty with the British in 1768. Nizam ceded to English the Northern Sarkars on the condition that the British would furnish a subsidiary force in time of war to the Nizam, who was to receive six lakhs of rupees annually when no troops were required. The Nizam on his part promised to assist the British with his troops. During the reign of Nizam Ali Khan no less than six treaties were made with the East India Company. These treaties formed the basis of all subsequent dealings. Of these treaties with English, particularly the treaty of 1798, reduced Hyderabad State to the position of a protected state of the British. Similarly, by the Treaty of 1800 the Nizam was reduced to the position of a subservient ally. He not only lost his external sovereignty but even his internal suzerainty was impaired to a great extent on account of subsidiary alliance.[10]

Nizam Ali Khan died at Hyderabad in August 1803. Thus passed away the regime of Nizam Ali Khan without any administrative reforms which could relieve the masses from the burden and exploitation by jagirdars. On the contrary the subsidiary force proved a great drain on the economy of the country which resulted in additional burden on society and created dissensions among jagirdars against the ruler. Thus the closing period of the 18th century was a period of petty jealousies and intrigues among the courtiers of the Nizam; added to this the active power politics of the English and the French East India companies, arrested administrative reforms in Hyderabad State.[11] Moreover the regime of Nizam Ali Khan witnessed a combination of monarchy and oligarchy in administrative matters. Thus the prevailing feudal structure was strengthened and tightened during this period. The various campaigns of the Nizam against the Marathas, Hyder Ali and Tipu hit hard the general prosperity of the state. But the Nizam's government neglected the teeming millions of the suffering masses.

Sikandarjah (1803-1829) :

Sikandarjah ascended the throne in 1803. On the 7th August 1803 he confirmed all exparte engagements with British Government. This was the most critical period from administrative point of view as there was a competition between English and the Nizam regarding real power in internal administration of Hyderabad. By the treaty of 1800, Nizam had lost his external sovereignty but the British were not satisfied with merely taking away the external sovereignty of the Nizam. They wanted to influence the internal administration of the state. In order to achieve this end, British tried to see that only a person who could toe in line with them and who could promote their interests was chosen as the Diwan of the state. But the Nizam disliked this and considered it as a challenge to his internal sovereignty. However, the grip of subsidiary forces was too powerful and hence he could not openly object to Resident's action. His helplessness against the British ultimately made Sikandarjah to be indifferent towards administration and state of affairs.[12] As a matter of fact, Article 15 of the Subsidiary Treaty of 1800 said, "The Honourable Company's Government, on their part hereby declare that they have no manner of concern with any of His Highness's children, relations, subjects or servants, with respect to whom His Highness is absolute." But British Government unnecessarily meddled in the internal affairs of Nizam. Consequently Sikandarjah felt it insulting and neglected administrative matters.

The administrative pattern of the state remained the same during this period. How far and how systematically, the indirect internal administration was carried on can be seen from the following incident described in Colonel Briggs' history of the Nizam.

"In this year (1804) the death of Azeemul Omrah, the Prime Minister, when the Nizam was strongly urged by the Resident to nominate Mir Alum to the vacant appointment. The Mir had long been known to be favourably inclined towards the British; and discontented, and took fickle to be relied upon, it was rightly judged that any advantage to be derived by the British from an alliance with the Hyderabad State depended in placing its resources under the control of a minister who should owe his elevation exclusively to their influence."[13]

Thus Mir Alum was appointed as Prime Minister, but there was a strong group working against him at the court. The Resident tried to support the Prime Minister by interfering in all matters. He also tried to remove all opposition by compelling the Nizam to dismiss opposition leaders like Ismail-ee-Yar Jung and Rajah Mohiput Ram from his court. After Mir Alum's death, the Resident procured the appointment of Mumir-ul-Mulk. Hence, the British intervention in administration became more dominant as is clear from the minutes of Sir Charles Metacalfe, quoted in the "Memoir's of Fraser". Charles Metcalfe says, "From the time, however of completion of the subsidiary alliance, it seems to have been considered essential that the minister should be in our interests and that we should support him with our influence .... Arastujah, accordingly remained minister until his death, keeping his master, the present Nizam, during the whole time in thraldom of insignificance, total devoid of power.

Mir Alam whom we selected was appointed by the Nizam and was the sole ruler for life of his master's deminions. The Nizam made some efforts to obtain a shade of power in his own Government, but this was unpalatable to the minister.

Our influence, therefore, established the minister at Hyderabad as a despotic ruler, without the consent of his master. In all British interests he was subserviant to the British Resident and also in all private interests which the latter chose to advocate.

Muniral Mulk was made Prime Minister. But it was stipulated that he should exercise no power in the state. All the power was to be given to the Deputy Minister (Chandulal) who was patronised by us."[14]

It is clear from the above quotation that Nizam was a dejure ruler while defacto ruler was Raja Chendulal, who was patronised by English for their own interests. Chandulal instituted several posts and recruited his own persons so the proverbial expression became current in Hyderabad, "Poor Nizzy pays for all" which ultimately plunged the state into a condition of insolvency. Moreover Anglo-Maratha War exhibited the weakness of Nizam's troops. These troops were to be paid by the Nizam, but recruited, trained and controlled by the British. This was the origin of the contingent forces of the Nizam's service but full control over them with regard to formation, location and disposal, vested solely with Resident. These forces were stationed in Marathwada at Aurangabad, Jalna, Ambajogai (Mominabad) and Hingoli. From 1815 to 1829 these troops were engaged in putting down the revolts against the Nizam's Government. These rebellions were the cause and effect of the mal-administration of Government. Following instances are notable in this respect.

"The Nizam's territories are, writes General Wellesley (January 1804) "One complete chaos from Godavari to Hyderabad .... The situation of this country is shocking, the people are starving in hundreds and there is no Government to afford the slightest relief."[15] Similarly "Rebellion broke out in the Bhir district in 1818 and was led by Dharmaji Prataprao. On 11th July 1818 the Pisala of Nawab Murtaza Yar Jung, under command of Liuetenant John Surtherland was ordered to proceed to Bhir for protection of that part of the country and was at the same time to be kept in motion through out the district."[16] Besides this, Nanded district, also experienced rebellion against maladministration of the Nizam.

"The community of the Hatkars were a nightmare in the districts of Nanded, Parbhani and in the country across the river Paingenga for more than 20 years led by their brave leader Navsaji Naik. They had taken possession of a number of strongholds in the district of Nanded and in Berar."[17] Osmanabad district, was not a silent spectator of this maladministration, "Nizam's Government or his officials were in some degree responsible for the state of anarchy prevailing in his dominions .... In December 1820 a detachment of the reformed Horse, 170 strong, was stationed at Udgir (Osmanabad district) and Lieutenant J.Sutherland was ordered to take command and reduce the district to order."[18]

In 1804 Aurangabad, Bhir and Parbhani districts experienced distress. The Talukdars (Collector) of the above mentioned districts reported about the pitiable condition of masses due to drought and Hatkar's raid and devastation. Thousands perished from starvation and much live stock was lost.[19]

The remark made by Sir John Kaye is revealing in this respect. It pin points all the defects of administration and its impact on masses. "The whole system of administration", in the words of Sir John Kaye "was rotten to the very core, it was a congeries of diseases. Nothing seemed to flourish there except corruption .... But there were worse things than even these. A peaceful and industrial population was converted into rebels and bandits. Neither life nor property was secure. There was nothing left indeed but the name of Government, all the rest was lawlessness and confusion."[20]

These incidents reveal the impact of the administrative negligence of Nizam which was due to excessive intervention of British in administrati matters, through the Resident and the Minister Chandulal. Not only this, Resident compelled Nizam Sikandarjah to observe the practice of embracing the Resident on his visit. But this compulsion and the feeling of helplessness made Nizam nervous.[21] It produced on him a state of melancholy and he fell seriously ill. After the recovery of illness he stopped taking interest in the details of administration.[22] Commenting about this Russel wrote, "His original defects of character, the habits of his life, his dislike of his own Ministers and his jealousy of our control have gradually withdrawn him into a sullen and total seclusion."[23]

Thus Sikandarjah retired from active administration of the state. Naturally, British became more assertive and absolute in administrative matters through the Resident and Chandulal.

Chandulal was basically selfish and wanted to maintain his position at any cost. He did not even bother to sacrifice the welfare of the state for personal ends. Therefore, the masses of the state and Marathwada were at the mercy of officers as there was no Godfather for them. They became depressed and disappointed.

Describing the condition of Hyderabad, its court and the people, Russell wrote, "They have no objects of hope ~~of~~ or ambition. The splendour of the court has faded with decay of Government. The distinction which arose from the notice of the prince, and from the intercourse between him and his nobles have been lost .... More than one half of the country is a desert, and even where there is cultivation, the farmer has no interest beyond the supply of immediate necessites. He must provide himself and his children with bread to eat and more than that knows that he would not be suffered to retain out of the fruits of his utmost industry .... The administration of justice, and the collection of the revenues, which are nominally committed to the same hands are equally neglected and oppressive .... The officer who has the charge of district is considered to do his duty according to the amount of his remittances to the capital. He makes the most he can in a short time both for Government and for himself, and the inhabitants are left without even the shadow of a security for their lives and property .... Evils produce one another. As a Government becomes weak, it becomes rapacious. It demands more, as it can enforce less".[24]

Russell argued for British intervention in order to relieve the distress of the people. He also suggested some reforms in administration, particularly (1) reduction in public expenditure and (2) selection of men of integrity etc. The then Governor-General, Lord Hastings, approved all the proposals of reform submitted by Russell and suggested him to implement the same. But the distress of the people was not lessened by operation of these reforms.[25] Metcalfe took charge of the office of the Resident in Hyderabad in 1820. He tried to introduce land reforms on village settlement basis. But Chandulal was not in favour of the reforms and hence the reforms, though well intentioned, did not have the desired effect.

Towards the end of Maratha war of 1818, the finances of the Nizam's State were in the utmost disorder and the Government of Nizam had no credit in money market. He borrowed from Palmer Company. The Nizam had large private hoards, but he refused to allow his minister to touch them for any public purpose. Thus, this trend shows the selfishness of the Nizam and indifference towards public welfare. The Nizam's Government could not even pay the salary of militery personnel, as is evident from the remark made by ~~the~~ Major Tayloer, "No pay had been given by the Nizam's Government for the last six months and there was no such thing as getting it."[26]

As Sikandarjah was indifferent towards administration some unjust practices crept into the society and the common man had to suffer much. For instance when Major Taylor was camping at Tuljapur (District Osmanabad) several pilgrims and travellers, approached him for justice against the flour sellers, who not only gave short weights in flour, but adulterated it so distressingly with sand that cakes made of it were uneatable and had to be thrown away. Taylor warned the concerned persons and prohibited such practices.[27]

Travellers had no security of life and property in Marathwada as there were many thugs robbing the merchants. Thuggee operation was in vogue at cantonment of Hingoli (District Parbhani). Hurree Singh was the leader of the thugs of Parbhani district and was a respectable merchant at Hingoli. He used to sell cloth at Hingoli market, which he and his gang collected by murdering rich merchants from Bombay enroute to Hingoli. A gang of thugs murdered many persons in the very bazar of the cantonment (Hingoli) within one hundred yards and buried them hardly five hundred yards away from that place.[28] Similarly some Mussalmans carried on horrible and blood curdling crimes in Marathwada under the pretext of trade or some times they disguised themselves as Fakirs and carried on their activities.[29] But the Nizam's Government was hopelessly incompetent to check all such criminal activities. Nawab Sikandarjah died on the 21st May 1829, and was succeeded by his eldest son Nawab Nasir-ud-Daula.

Nasir-ud-Daula (1829-1857) :

Soon after his accession to the throne, Nasir-ud-Daula requested the Resident to withdraw the European Superintendents who were introduced under the reforms promulgated by Metcalfe. Thus civil interference begun by Metcalfe was not liked by the Nizam. Lord William Bentick was the Governor-General during this period. He was a staunch advocate of non-intervention and so he readily agreed to the request of Nizam. Governor-General issued instructions to the Resident (Martin) to withdraw European Superintendents.

Raja Chandulal was the Minister during this period (Munir-ul-Mulk was dead). The state was facing several problems, particularly economic stringency. The expenditure on contingent was growing rapidly and the Government of Nizam was unable to meet it. So Government was becoming heavily indebted to the British. The system of farming out districts, resulted in economic ruin of the state. Arab and Rohillas indulged in lending money to the Government in return of tracts from the Government as mortagages. This provided them vicious hold over districts. The needy jagirdars also borrowed money from Arab and Rohillas and mortgaged their estates to them. Consequently, extensive portions of districts like Osmanabad and Bhir were held by Rohillas and Arabs.[30] Moreover, due to the withdrawal of European forces, many local zamindars refused to pay the full amount of revenue to the state. Thus zamindars and jagirdars becéme more arrogant. For instance the zamindar of Hingoli, carried on his exploitation to such an extent that the Minister was forced to request the Resident to send the contingent troops to put down rebellions in the Hingoli division.[31]

The then Resident J.Stewart also complained about the violence and oppression in the state and demanded employment of English troops. Even Metcalfe, who had become a member of the Governor-General's Council, also ~~gr~~ grumbled about the oppression in the state.[32]

Nizam's Government had appointed Indian supervisors, called Amins or Mansabdars in place of European Superintendents. But these Amins could not put an end to the oppression of the Talukdars. So chaos and confusion prevailed everywhere in Marathwada. The rebellion of Dharmaji Pratap Rao, the zamindar of Bhir, Hatkar rebellion in Nanded and Bhir rebellions in the Aurangabad can be traced as the results of maladministration in the state in general and Marathwada in particular. In consequence, the grossest oppression prevailed and the disciplined force under British officers was repeatedly called out to repress the local rebellions.[33]

There was no security of life and property. The country was infested with robber bands and the roads were unsafe, except for persons travelling with large armed escorts.[34] Rich zamindars and officials sucked out the heart's blood of the state. Bribery and corruption was openly practised in Hyderabad and people suffered much.[35] M.Fathulla Khan also remarked, "The sudden withdrawal of British officers subjected the country into a state of mal-administration once again, and the peasantry, who had enjoyed a respite of nine years, found themselves at the mercy of the tribulent zamindars."[36]

Hence the Board of Directors, advised the Government of India through the despatch dated 3rd September 1835, to inform the Nizam, that they could not remain indifferent spectators to the disorder and mismanagement which had so long prevailed in his territories. "If the present Minister would not provide for the proper and efficient administration of the country, it would be the duty of the British Government to urge upon His Highness the necessity of changing his Minister as well as of adopting such other arrangements as might appear to be advisable for the purpose of securing good Government."[37]

The administration during this period was conducted either on the Amani Talukdari system or Revenue farming plan. Two of the principal revenue farmers under Raja Chandulal's administration were Messrs Pastonjee and Dighton. Dominion was divided into forty provinces or circars. Circars from Marathwada were Jalna, Bhir, Nanded, Naldurg, Daultabad, Dharur, Pathri, Paranda and Paithan.

Chandulal resigned in 1843. After his resignation, the Nizam carried on administration of the state personally for a few months. Raja Ram Baksh assisted His Highness in administrative and financial matters. On 7th November 1846 S~~a~~erajul-Mulk was appointed as Minister. He was succeeded two years afterwards by Shamsul-Umra, who resigned in May 1848. In 1849 Raja Ram Baksh was made Peshkar and given the administration of the state. In April 1851 Ganesh Rao was appointed as Dewan and in June Serajul-Mulk was reappointed and retained till his death on the 27th May 1853, when he was succeeded by his nephew Salar Jung. Before Salar Jung could make any headway with his reforms Nasir-ud-Daulla died on 16th May 1857 and was succeeded by his eldest son Afzal-ul-Daul~~l~~a.

Afzal-ul-Daula (1857-1869) :

This was a critical period as the mutiny which convulsed northern India, affected Hyderabad state also. Nizam listened to the counsels of Salar Jung and helped the British with his unshaken loyalty. There were several disturbances in all the districts of Marathwada and Hyderabad contingent forces were engaged in putting down the rebellions.

This was the period of great reforms as Salar Jung, the Prime Minister of Nizam, introduced several far reaching reforms, for the better administration. Corrupt officials were removed from the districts and men of character were posted in their places. He established his hold over Arabs and checked their oppressive activities. He abolished Guttedari system and appointed trustworthy persons to supervise the assessment and collection of revenue in the districts. In the year 1867, the system known as Zillabandi was promulgated. Under this scheme, the state was divided into five divisions and seventeen districts. Salaried officials were appointed to the divisions, districts and tahsils. At the same time the judicial, public works, medical, municipal, police and educational departments were brought into proper organisation. This was indeed the most formative period in the history of Nizams' administration. Reviewing the condition of the Deccan in a despatch in August 1867, Sir Richard Temple said, "The constitution system and principles of the Nizam's Government are really excellent."[38]

The attitude adopted by the Nizam during the great rebellion of 1857 proved very decisive. It not only succeeded in preserving an uneasy peace in the Deccan but was also responsible for maintaining general tranquility in the south. The policy adopted by Salar Jung and the Nizam was responsible for making southern India secure, to the British. So British also encouraged administrative reforms in the state.

The Nizam Afzal-ud-Daula died in February 1869 and was succeeded by his infant son Mir Mahbub Ali Khan, who was hardly three years old at the time of his succession.

Mir Mahbub Ali Khan's Regency (1869-1884) :

With the approval of the Government of India, Salar Jung and Ameer-e-Kabir Bahadur were appointed co-regents until the Nizam should come of age. This gave Salar Jung freedom from the jealous and galling influence of the late Nizam and enabled him to go ahead with further reforms in the state.

Salar Jung attracted talents from other parts of India in order to improve the administration of the state. Consequently several distinguished persons came to Hyderabad. Syed Hussain Imad-ul-Mulk Bilgrami, Dr.Syed Ali Bilgrami, Mushtaq Hussain, Syed Mehdi Ali, Mohsin-ul-Mulk, Mohib Hussain, Abdul Qayum, Dr.Aghornath Chhattopadhyaya etc. were most prominent persons, who helped Salar Jung in modernising the administration of Hyderabad. Salar Jung covered all aspects of administration and naturally it resulted in the growth of an educated element in the country. It inspired confidence in masses in general and cultivators in particular. In 1875 a Revenue Survey Department was established and it commenced its work in Aurangabad district. Though these reforms, infused the spirit of reformation in administration but the spirit of feudalism was reflected in the very administrative divisions of the state. The reforming seal of Salar Jung had to encounter serious obstructions from the feudal interests in the state. So these administrative measures could not totally relieve the burden and sufferings of the masses.[39]

Nizam VI (1884-1911) :

In 1884 the Nizam Mehbub Ali Khan attained the age of majority. He was installed as the Nizam by the Viceroy, Lord Ripon. Sir Salar Jung II was appointed as Prime Minister. Although Salar Jung's reforms became a permanent feature of the administration of Hyderabad, yet its smooth working could not be continued after his death. The court of Hyderabad was a centre of intrigues and consequently many persons who were advocates of great Salar Jung were sent out of Hyderabad. So the administration of the country suffered a set back.[40]

Mr.W.S.Blunt has pointed out in his diary about the condition of Hyderabad thus : "The Peshkar paid little attention to business, and the affairs had got into a bad state; a general round plunder as in the old times had been signalised there was no public office at which business was transacted, and the Peshkar deliberately ignored his coadministrator Salar Jung."[41]

When the young Nizam assumed the sovereign powers of the state, he issued a proclamation indicating the earnest desire for the welfare of the masses through efficient administration. He was an ardent lover of enlightened policy through which he aimed at an all round development of the state.[42]

The year 1893 marked a second stage in the administrative history of Hyderabad, as the Nizam declared important changes in the constitution of the Government, known as "The Qanoon Chai Mubarak." He declared that "The character of a Government could only be judged by the extent of its contribution to public peace and prosperity as well as to a solvent exchequer."[43]

The important features of the new scheme were the institution of a cabinet council for executive business and a legislative council for the purpose of framing laws, in place of council of state, which was an executive and legislative body combined but which seldom met and hardly transacted any business. The cabinet council was a consultative body, composed of Prime Minister, the Peshkar, and the departmental Ministers, the Prime Minister being the President. All matters of administrative importance were to be referred to this council for settlement, as also were many matters on which there might be a difference of opinion between the departmental Ministers and the Prime Minister.

Certain classes of business were specially reserved for the consideration of the cabinet council, such as the annual state budget, final disposal of cases for report on which special commissions had been appointed, questions relating to state concessions, important questions arising out of the proceedings of the legislative council, and any other matters which from time to time were considered proper for the council to deliberate upon. The Prime Minister as President of the council had the right of over-ruling any decision arrived at by a majority of the council subject to Nizam's consent.[44]

The Nizam was a staunch advocate of an ideal, efficient and benevolent administration. He realised that, this object could not be achieved due to financial stringency. He undertook various measures to improve the finances of the state. Moreover, he kept his administration above the intrigues and counter-intrigues that had disturbed the early years of his reign. Consequently he brought the administration of Hyderabad on the lines of British India.

Nizam VII (1911-1948) :

On October 17, 1911, Nizam VII ascended the throne. Loyalty to the British crown and solicitude for the welfare and prosperity of his own people, were the main springs of Nizam's rule. He was throughly convinced about the necessity of rigorous economy and eradication of corruption. He spent first three years of his reign in the reorganisation of administrative machinery for better and efficient administration. In 1912 Maharaja Sir Kishan Pershad resigned the Prime Ministership. He was replaced by Salar Jung III. In 1914 Salar Jung also resigned his office. Nizam took the direct administration of the dominion in his own hands.

On 17th November 1919 the old cabinet council was dissolved and the administration was entrusted to an executive council with a president. The Nizam said, "Soon after my accession, my own scrutiny and examination of the administrative problems of my Dominions, convinced me that the defects were ireradicable unless and until there was a structural change in the Government, I decided to take up the heavy burden of direct administrative charge without the help of a Prime Minister .... Experiment elsewhere has proved that council form of Government has many and varied advantages over Government vested in a single official, however eminent. It is my earnest desire to secure these advantages for the well being of my people."[45]

The chief minister was hereafter designated as the president of the executive council of Hyderabad. The judiciary was separated from the executive and the administration of the justice was placed on the sound and efficient lines. However the Nizam enjoyed innumerable privileges and prerogatives which enabled him to interfere with administration.

The Nizam improved the finances of the state and left sufficient surplus at the close of each official year. So he could undertake various public works specially buildings for schools, jails and dispensaries.

The following important buildings were constructed in Marathwada during this period[46] :

District.	Cost Rs.
I **Aurangabad.**	
(A) Head Quarters dispensary at Aurangabad.	52,921
(B) First Class dispensary at Jalna.	75,297
(C) Rest House at Fardapur.	44,473
II **Parbhani.**	
(A) Civil dispensary at Parbhani.	65,623
(B) Sub Jail at Parbhani.	91,426
III **Nanded.**	
Sub Jail at Nanded.	1,02,854
IV **Osmanabad.**	
(A) Sub Jail at Osmanabad.	91,556
(B) Dispensary at Osmanabad.	63,046
V **Bhir.**	
Sub Jail at Bhir.	41,473
Total.	6,228,669

In addition these, several roads and bridges were completed with a view to establish communication between all the important towns and district headquarters and the city of Hyderabad.

Nizam VII made distrinct contribution to the cultural development of Marathwada by preserving world the famous monuments of Ajanta and Ellora. The first European known to have seen Ajanta caves were some officers of the Madras Army in 1819. Lieutenant E.Alexander made private tour of the Nizam's dominions in 1824 and sent a short account of these paintings to the Royal Asiatic Society. Mr.Fergusson brought these things to the notice of the Directors of East India Company and requested them to preserve the caves.

The Nizam Government immediately created an Archaeological Department and appointed a Superintendent of Archaeology in his dominions for the preservation of these monuments through a Resolution No.19/23 dated 27th June 1914. Prof.G.Yazdani of the Bengal Educational Service was appointed as Superintendent. An exhaustive survey of archaeological monuments of the state was undertaken. The important monuments of Marathwada such as the temples at Tuljapur and Ambajogai, Sikh gurudwara of Nanded, cave temples of Aurangabad, Ajanta and Ellora caves, historic forts of Paranda, Daultabad and Naldurg and several mosques and tombs were protected. Mr.Syed Ahmed, the artist-curator of Ajanta prepared nine colour copies of the frescoes of Ajanta.

Similarly Mr.Jalaluddin, prepared eleven copies of Ellora frescoes. Mr.Yazdani, Director wrote four volumes on "Ajanta". The Nizam Government protected "Ajanta" paintings in glass frames and thus the beautiful paintings were made available for future generations. He spent Rs.18 lakhs on the preservation of these monuments during 1915-1936.[47] Thereafter also he spent on an average Rs.80,000 per year for the protection of monuments of the state. We owe him immensely for his enlightened policy in the protection and preservation of our heritage.

Hyderabad state, in common with other parts of India, had to struggle hard with periodical visitations of famine of a more or less severe character. During the nineteenth century famine was experienced eleven times viz. in 1804, 1813, 1819, 1846, 1854, 1862, 1866, 1871, 1876, 1899 and 1900. These famines caused untold miseries especially to the people of Marathwada. The Nizam's Government had christened Marathwada as a "Famine Zone". It must be noted here that, though Nizam Government was autocratic in form and content, it did not remain a silent spectator of the sufferings of the people. The following table shows the famine periods, the districts affected and the expenditure incurred by Government on relief measures during the 20th century.[48]

Famine year.		Districts affected.	Expenditure on relief.
			Rs.O.S.
(1315 F)	1906	Some talukas of Aurangabad, Ashti of Bhir and Parenda of Osmanabad.	1,05,523
(1322 F)	1912-13	Aurangabad and Bhir districts.	7,98,473
(1328 F)	1918-19	Karimnagar, Medak, Nalgonda, Aurangabad, Bhir, Warangal, Mahbubnagar districts.	51,71,513
(1330 F)	1920-21	Aurangabad, Bhir, Nalgonda, Gulbarga, severe scarcity in Aurangabad, Medak and Karimnagar.	93,29,853
		Total.	1,54,05,362

It is clear from the above table that Marathwada districts suffered most due to the failure of rain and were thus more liable to famine conditions than other parts of the state. Government of Nizam made serious and creditable attempts to provide relief to the famine stricken regions.

In 1937 the Nizam Government appointed a committee under Diwan Bahadur Aravamudu Ayyangar to suggest a scheme of reforms for state. The terms of reference for the committee were however only to suggest the setting up of a body through whom Government would be in a position to ~~assertation~~ ascertain the wishes of the people. The theory was that the Nizam held his power from God and that he could not surrender his sovereignty to the people. The committee suggested a very modest scheme for the setting up of an assembly, representative body of various sections of the people. But this scheme was opposed by Ittehad-ul-Musalmin and the Razakars, who felt that it would mean a surrender of the right of Muslims to the majority community.

Administrative impact :

It must be noted here that the Nizam's state, of which Marathwada was a part, was founded on principles of pure despotism and autocracy. Out of seven Nizams, Nizam I introduced military element in administration by giving jagirs to various persons. Nizam II was busy in his struggle for power and also fighting against the Marathas, so he could not provide much peace and orderly administration. He was forced to enter into the Treaty of 1800 with English for providing order and peace in state. Thus he became a dependent of the British. Nizam III did not like English interference in his internal administration but he found helpless in the appointment of his ministers and ultimately became indifferent towards his administration. This indifference made Chandulal, his minister powerful. Britishers got their plans materialised through the minister Chandulal who was only their puppet. The real power of administration was with the English and they translated their dreams into action, through Chandulal. Naturally Nizam III, who was self-esteemed, became nervous and left the administration to the mercy of Chandulal, who was corrupt, selfish and thereby neglected the welfare of the masses. Hence the people of Marathwada had to suffer. Nizam IV was more staunch and advocated for independence in internal matters, ordered dispossession of all English Superintendents. But it created a vaccum in administration and ultimately the state plunged into economic distress and ruin.

The officers who replaced European Superintendents were not powerful enough to check the zamindars and jagirdars of the Deccan and therefore, there prevailed oppression and exploitation of the masses. Consequently Marathwada could not remain unaffected by such oppressive rule.

The real responsibility of mal-administration lies with the English and not with the Nizams as the Nizams had become mere puppets due to excessive interference of the British in their actual administration through their agent minister. The designs of British were not sincere and they wanted to retain mal-administration for their benefits. This is clear from the letter of Resident Col.Steward, written to the Supreme Government in 1834.

"Many of the evils that exist in the state are unquestionably the almost unavoidable result of the anomalous nature of our connection with it. It seems hardly fair, therefore, to hold either the Nizam or his Minister responsible for the evil, situated as they are.

I do not think that they had the power to correct them. In fact, we may perhaps, more properly be regarded as responsible for them, having shown that we are in no way scrupulous about making use of that power when we think fit to do so."[49]

During the period of Nizam V people of Marathwada could get some relief due to the reforms of Sir Salar Jung. Nizam VI and VII were lovers of autocracy. The form of Government under them was a compromise between Mahommedan autocracy and Mahommedan oligarchy. So the people of Marathwada had to suffer. The higher civil servants were appointed mostly from aristocratic class of Muslim community and generally formed 75% of the bureaucracy. This is clear from the following table.

Percentage ratio ~~xxk~~ of Hindus and Muslims
in State Service (Marathwada) in 1921.

Annual Pay in Rs.	Hindus.	Muslims.
300-600	44	56
600-900	29	71
900-1200	31	69
1200-1500	35	65
1500-1800	19	81
1800-2400	20	80
2400-3000	19	81
3000-3600	19	81
3600-4200	12	88
4200-5000	13	87
5000 and above.	19	81
	32%	68%

Such preferential treatment created psychological barrier between the Government and the governed. Thus administration was transferred into the hands of Muslim aristocracy, barring the hereditary services of Patels and Patwaris. Such preferential treatment intensified corruption and common man had to bear the brunt of it. While writing about the "Muslim Decadance in Hyderabad, the Bombay Chronicle dated 11th August 1933 observed that Government has done great harm to Muslims by giving preferential treatment to them in matter of services because such guarantee of jobs, killed all initiative in them. Naturally Muslim community became lethergetic and lost initiative, adventerous spirit and originality.[50] Such preferential treatment also created animosity between Hindu and Muslims of the state.

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CHAPTER : III

THE ROLE OF MARATHWADA IN THE POLITICAL MOVEMENTS OF HYDERABAD STATE

Coincided with the growth of Nationalism and the spread of liberal ideas of Western Europe during the 19th and 20th centuries, political struggle in India, at the initial stage was a struggle between foreign power and local kingdoms and as such, it was not a national struggle. The national struggle became more wider after 1818.

Nationalism upto the end of 19th century :

Freedom struggle in Hyderabad state was different from the freedom struggle in other princely states. It was not only a struggle against dictatorial rulers but also a struggle against a powerful centre of Muslim communalism, launched by the Hindus of Hyderabad state. Although, we try to assert that it was purely a struggle against the tyranny of Nizam, practically it was a struggle against Muslim communalism specially during the first half of the twentieth century.

All the five districts of Marathwada remained under the Nizam's rule for a considerably long period of about 224 years. Naturally, the political setting and conditions had a bearing on the lives of masses. Political impact is determined not only by its force but by its duration.

Nizam I established his hold in Deccan after defeating Mubarijkhan at the battle of Sakharkheda in 1724 and overthrew the suzerinty of his masters at Delhi. Thus he became virtually independent. But still he did not dare to call himself king even in his proclaimation. Malet described the condition of Nizam, just before first Maratha-British clash, as dependent.[1]

Marquess of Wellesley provided protection to the Nizam by concluding "a treaty of subsidiary alliance" with him in 1798. The main purpose of the treaty was to impose permanently on the Nizam "a subsidiary force" of six battalions with gun costing Rs.24,17,000 a year, and to retain for the British the right of deciding the nature of the Nizam's relationship with Peshwa. A revised treaty was imposed by the British on the Nizam on 12th October 1800 and consequently the Nizam lost his independence and became a protectorate.

Since, Hyderabad lost its independence in 1800, with the signing of the Treaty of Subsidiary Allience, the freedom struggle in Marathwada may be said to have begun from that date. The life of the people of Marathwada was shaped by the political conditions prevailing in Hyderabad state.

As Nizam became a puppet of the British power, several persons of Marathwada could not tolerate it. It led to discontent among the politically conscious people and resulted in rising against the Nizam's tyranny and subsidiary alliance. The rebellions of Dharmaji Pratapræo in Bhir (1800-1818), Nausaji Naik in Nanded (18~~9~~1)[13], Bhil in Aurangabad (1827) were testimonies of the cause and effect of Nizam's regime. These rebellions represented discontent of the masses, although there was no political base behind them.

Most of these rebellions were motivated by selfish interest. However they represented struggle against foreign collaboration of political power by the Nizam in his mal-administration. These rebellions may be treated roughly as the begining of nationalism in Marathwada.

All these rebellions were crushed by Nizam with the help of English army and consequently nationalism in Marathwada was nipped in the bud only. This process delayed political movements in Marathwada.

The first phase of nationalism started from 1800 and came to an end in 1857. The second phase was covered by the war of independence of 1857 and other activities till 1885, the year in which the Indian National Congress was born.

The great revolt of 1857 had its early repercussions in Marathwada and then it spread throughout Hyderabad state. The army of Aurangabad revolted in June 1857 and capta~~t~~in Abbot was forced to call military aid from Ahmadnagar and Poona. Mir Fida Ali was hanged for his attempt to shoot captain Abbot. He was the first martyr of the freedom struggle in Marathwada in 1857. Twentyfour persons became victims of guns immediately.

Attaulla and Motisingh two jamadars revolted in Ambajogai. Amirkhan was the leader of the revolutionaries. Twentyone persons of cavalry were arrested for their participation in revolt. The British Residency was twice attacked and even the Resident himself was not spared while leaving the Darbar of Nizam. Bhagoji Naik from Ajanta, Govind Kashirao Deshpande, a land-lord from Vaijapur and Rangrao Page rose against the British. English had to pay high price for crushing these rebellions.

Thus the combination of Nizam and British power hit hard the forces of nationalism in Marathwada. Similarly the British Resident became the virtual master of the state and Nizam had to seek his counsel and support on all important occasions.[2]

In July 1860, the Nizam received back Raichur and Osmanabad districts from English towards the services rendered by him to British in 1857. The period from 1853 to 1883 was a formative period of reforms. The origin of Chanda Railway scheme in 1883 and the Government guarantee for raising of capital for this railway annoyed Dr.Aghornath Chatopadhyaya (the father of Sarojini Naidu) and Mulla Abdul Qayum. They opposed ~~thks~~ scheme. This was the beginning of redressal of grievances through constitutional method as against revolutionary methods practised so far.

The birth of Indian National Congress in 1885 had a profound effect on the educated classes in Hyderabad. Several officials of Nizam's Government, specially Mehdi Ali Muhasin-ul-Mulk, Imad-ul-Mulk Bilgrami, Viqar-ul-Mulk were critical of the Indian National Congress while Dr.Aghornath Chatopadhyaya, Mulla Abdul Qayum and Ramchandra Pillay were sympathetic towards new political awakening. Keshavrao Koratkar, a native of Parbhani district of Marathwada, had great urge to develop social institution in Hyderabad and Marathwada, in order to stir political awakening.

The important event during the close of the 19th century was the establishment of Arya Samaj in 1891 at Dharur in Bhir district. Pandit Bhagawat Swarup and Gokul Persad were brains behind this. Another development was the institution of the Ganesh Utsava celebrations in 1895.

In the year 1898, Bhir district was the scene of great conspiracy and insurrection against the British. This was headed by a person who went by various names such as Baba, Raosaheb, Maharajesaheb etc. He tried to seduce the contingent troops stationed at Mominabad (Ambejogai) and Aurangabad.

The starting of Ganesh Utsava and Arya Samaj movement roused public opinion in the Marathwada. They provided virtually a training ground for workers in constructive action. Thus, towards the end of the 19th century, Marathwada was politically awakened from its slumber, through various shocks of revolts, particularly due to the efforts of Raosaheb, Bhagoji Naik, Govind Deshpande, Fida Ali and Amirkhan. The Nizams tried to suppress the tides of nationalism with the help of strong hand of British power. The Nizams, protected by British, spent their time in intrigue, licence and oppression.[3] Consequently, the people of Marathwada lagged far behind in political development and suffered lot as nobody paid any heed to their problems.

Nationalism during the 20th century :

The twentieth century witnessed far reaching development in the political arena of Marathwada. In the year 1900 Viqar-ul-Omrah, the Prime Minister was succeeded by Maharaja Sir Kishen Persad. In the same year Hyderabad was connected by the metre-gauge railway with Manmad, thus opening the Marathwada districts for communications with the then Bombay presidency. The decade between 1900-1912 was a formative period in the history of Hyderabad. The assigning of Berar to British in 1902 created a great feeling of resentment against the Government of India and consequently Swadeshi movement gained sympathy in the state.

The rise and growth of Swadeshi Movement in Marathwada can be gauged from the official reports of those days. "The District Superintendent of Police, Aurangabad, in his report dated 4th August 1908, marked confidential, said that on receiving the news of arrest of Tilak, students studying in Matric and pre-Matric classes did not attend the school. They also persuaded the students of lower classes to abstain from classes .... One Gangaram who was studying in Matric came under the influence of Swadeshi Movement, left his studies, proceeded to Bombay and joined Swadeshi Movement. He was arrested in Bombay and sentenced to five days imprisonment. He had returned to Aurangabad but was not taking active part in the said affair and the Police was keeping an eye on him. Posters in Marathi and Urdu were pasted in public places."[4]

Similarly confidential reports from the District Superintendents' of Police of Parbhani, Nanded and Aurangabad, dated 26th Isfandar 1317 F, 25th August 1908 and 1st August 1908, respectively, state that, national spirit was increasing amongst the Hindus and Brahmins. They were devoted to Swadeshi Movement.

The above reports reveal that Government tried to check the national spirit through prescription of objectionable books, prohibition of newspapers from outside the state, expulsion of outsiders working in the state and strong action against prominent workers in the field.

The imprisonment of Balgangadhar Tilak in the month of July 1908 and the murder of Jackson, the collector of Nasik on 21st December 1909, had their repercussions in the Hyderabad state and specially in Marathwada.

At Osmanabad, a new school under the political influence of Lokmanya Tilak was started. Currents of political consciousness spread through all these schools in the Marathwada and therefore Mr.Charles Steward Naidu was appointed as special officer for keeping watch on the departmental employees.[5]

Mr.Jackson, the Collector of Nasik was shot by Anant Lakshman Kanere, a student of Arts School, Aurangabad, and a member of Secret Society established at Nasik. The object of the Secret Society was to make the country independent of the foreign yoke even by risking their lives and staking properties.

Government instituted enquiries and patriotic persons had to suffer punishments and harassment. Several persons alleged to have been connected with Jackson's conspiracy were watched and their houses were searched. Yadavrao, Headmaster, Industrial School, Aurangabad was dismissed as a result of an inquiry. Similarly, Director of Education sent a letter to the Divisional Inspector of Schools, Aurangabad stating that Shri Bhogle and Shri Khadware, two teachers of Bhir school be dismissed.[6]

Besides these, a special circular was issued to prevent revolutionary ideas.[7] Thus Government of Nizam became hypersensitive and harassed several people of Marathwada. The attitude of Government created fear in the minds of the people. Being aware of the bad effects people dissociated themselves from everything that had anything to do with nationalism.[8] Not only this, Government also became apprehensive of the arrival of the people from British India, who, when in Hyderabad, were harassed by the police and watch was kept over them, especially when they happened to be Bengalis or Maharashtrians. This arrested the social and cultural contact of Marathwada with the rest of Maharashtra which ultimately kept residents of Marathwada far behind the rest of Maharashtra in various fields of cultural development.

The Nizam Mahbub Alikhan was succeeded by Mir Usman Alikhan on August 29, 1911. He was bent upon rooting out the peoples democratic movement. He took the executive powers in his own hands. Nizam State witnessed considerable progress during the reign of Mir Usman Alikhan. The administrative structure was altered on November 17, 1919.Khilafat Movement spread throughout the country in 1920. The Civil Disobedience Movement of the Congress saw an unprecedented agitation of public mind in Hyderabad. Nizam Government tried to suppress the civil liberties of the people.

Nizam Government was watchful and suspicious. To quote Pandit Jawaharlal Nehru, "Political meetings are unknown in Hyderabad and even social and religious gatherings are looked upon with suspicion and special permission has to be taken."[9]

There were no hard and fast rules regarding the holding of public meetings till the beginning of the 20th century. However, the situation changed subsequently. The Firman of H.E.H. the Nizam of 8th September 1921, ran thus, "Political meetings or any meetings calculated to bring about political results should not be held without the permission of the Executive Council (the Executive Council shall obtain my, H.E.H.'s sanction before granting such permission) otherwise the conveners of the meeting will be held responsible in every way".[10] Moreover it was necessary to submit the agenda and proceedings of the proposed meeting in advance to the Executive Council for its approval.

Similarly, an executive order called Gashti No.53 was promulgated in the year 1929 (21st November 1929). The following is the verbal translation from State Gazetteer, the original text is in Urdu.

"Every person desirous of holding a public meeting shall in writing intimate his intention, if the meeting is to be held in city of Hyderabad, to the Commissioner of Police and in other case to the Collector concerned, at least ten days prior to the date of the meeting. If the meeting be not prima facie political, and if in the opinion of the Commissioner of Police or the Collector, there is a likelihood of political results being brought about, then such person shall be immediately informed that there is no necessity of any permission for holding the meeting. The Commissioner of Police or the Collector shall have the power to send for the rules in force of such meeting, copies of speeches and list of other persons convening the meeting .... If prima facie the meeting is political or it is likely to bring about political results then such person, intimating shall be informed that the permission of H.E.H. the Nizam's Government is necessary for the meeting and without such permission, the meeting can not be held .... If the Government thinks it proper to demand security in any particular case, then steps would be taken accordingly."[11]

Sd/-
Deputy Secretary,
Home Department.

People protested against this order and later on Government warned the Collector through its order dated 14th Khurdad 1340 F (1930 A.D.) not to interpret every meeting as political. People requested Government to define the word "Political". But unfortunately Government could not even define this word for two years. Delay was purposeful, in order to check political awakening in the state. These orders proved suicidal to the people of Marathwada. Their political life was choked.

Government declared its definition of political meetings in communique of 24th April 1933. It ran like this : "H.E.H. the Nizam's Government are not prepared to make any change in their policy about political meetings. In the category of political meetings, it included all those meetings which are likely to lead to any communal disturbances, or which are likely to lead to create disaffection against the Government or in which opposition is shown to the administration of H.E.H."[12]

The effect of these rules was that people had to abandon the celebrations of Mahatma Gandhi's birth day, throughout the state.

There were several conditions for conducting political meetings, such as -

(A) That Government's policy and orders in educational, political and other matters should not be discussed or criticsed in the meeting.

(B) That a list of subjects and speakers and the names of the organisers should be submitted.

(C) That a week before the conference, the resolutions should be submitted to the Collector.

(D) That no outsider be allowed to speak.

(E) The security may be demanded and forefeited at the discretion of Government.

It is interesting to note that condolence meetings were also considered as political. The Hyderabad public wanted to pay homage to G.K.Deodhar and Pandit Motilal Nehru on their sad demise.But the Nizam Government did not permit them to do so.

Thus the rules were very mischevous. Sir Akbar Hydari became the Prime Minister in 1936. Hyderabadis and the residents of Marathwada had high hopes, that he would revise the rules as he was supposed to be liberal in his attitudes. But there was large scale disappointment.

The revised rules classified the meetings into two kinds viz. (A) Meetings which were purely of social, educational, literary or charitable nature, (B) Meetings which were not mentioned in a category. The definition of the public meeting was enlightening.

(A) "Public meetings mean any meeting in which the public or a part of the public can participate, (B) Any meeting not withstanding that it is by tickets or otherwise can be deemed to be a public meeting."

The meetings coming under Rule (B) required permission. The intimation of such meetings was to be given five days prior to the meeting on a prescribed form. The Government was at discretion to impose any restrictions on such meetings coming under this rule.

The punishment for the breach of these rules extended to one month imprisonment with or without fine which was to the extent of Rs.200/-.

These rules governed the public life of the masses. The Hyderabad State People's convention criticised the revised rules as "What was expected was a complete or at least partial removal of restrictions placed upon public meetings by Gashti No.53. But unfortunately we asked for bread and we got stone."[13]

Freedom of association was also encroached upon and the establishment of private schools was forbidden without permission of Government. Besides this, Government order of 1931 A.D. was introduced "to keep the dominion safe from the poisonous effect of political agitation in British India."[14]

All these rules hit hard the public life in Marathwada.

Hyderabad State Political Conferences :

The Hyderabad State Political Conferences were held in several places like Kakinada, Bombay, Poona and Akola. The First Hyderabad political conference was held at Kakinada in 1923. Kashinathrao Vaidya and Digambar Das, pleaders from Marathwada (Aurangabad) participated in this conference. The resolutions demanded abolition of restrictions on political meetings and press. The Second Hyderabad Political Conference was held at Bombay in November 1926. Datto Appaji Tuljapurkar was the Chairman of the reception committee and Y.M.Kale, the great scholar of Berar, presided over the deliberations. He criticised the Nizam VII's zeal for Muslim religion and culture and systematic and well planned effacement of all that was Hindu.[15]

He further added that "Freedom of press within the dominions is unknown. In side the dominions no free speech is allowed and if external help is offered it is stigmatised as outside interference and as such disallowed. Thus there is a systematic and well planned tyranny that is practised. The people are always terrified and demoralised and are afraid of speaking even privately."[16]

The Third Hyderabad Political Conference was held at Poona in 1928. L.B.Bhopatkar was the Chairman of the reception committee and N.C.Kelkar was the President. This conference passed sixteen resolutions and demanded freedom and abolition of tyranny.

The Fourth Hyderabad Political Conference was held at Akola in August 1931, under the Presidentship of Ramchandra Naik, the Chairman of the reception committee was Sirjul Hassan Tirmazee. Describing the condition in the Hyderabad state he remarked, "Liberty of speech and association are elementary rights of the people. In Hyderabad nothing has caused more dissatisfaction than the so called Police Gashti under which no public meetings can be held unless a ten days previous notice is given to the Police Commissioner in Hyderabad and the Collectors in the districts and their permission is obtained."[17]

These political conferences shaped the political thinking of Marathwada as some prominent persons from Marathwada participated. They instituted a sense of awakening in Marathwada.

Maharashtra Parishads :

Attempts to form Maharashtra Parishad were made by Waman Rao Naik, Govindrao Nanal and Kashinathrao Vaidya in 1935. Anand Krishna Waghmare and Anantrao Kulkarni (from Hipparga) tried to organise Maharashtra Sangh, an organisation of the citizens of Marathwada in 1936. Aim of such organisation was to bring together all conscious sections of Marathwada.

The years of 1937 and 1938 can be considered as epoch making in the history of freedom movement in Hyderabad. It was during this period that political ideas were stabilised and took a definite shape. The true political life started during this period. It was realised that there could be no social or literary advancement unless political freedom was achieved.

The **First Session** of Maharashtra conference was held at Partur in Parbhani district in 1937. Govindrao Nanal became its first president. Important persons who participated were V.D.Deshpande, C.D.Choudhary, A.K.Waghmare, S.K.Vaishampayan, Syed Habibuddin etc. Problems of noncommunal sovereignty, democratic rights, civil liberties and responsible Government were discussed in the conference.

This session brought together persons unknown to one another and provided golden opportunity for exchange of views. This conference drew together all genuine elements who were ready to take risks. All sincere and devoted workers of Marathwada were united on this occasion. In brief, there emerged a grand powerful force, willing to sacrifice and undergo sufferings for the achievement of freedom and attainment of democratic life.

The **Second Session** of Maharashtra Parishad was held at Latur in June 1938, under the presidentship of Mr.Shriniwas Rao Sharma. The resolutions demanded the rights of civil liberties and inquiry about the root causes of communal disturbances. It gave an insight into the mind of Marathwada.[18] The significant resolution unanimously adopted at the Hyderabad Political Conference related to the demand of Responsible Government under the aegis of H.E.H. the Nizam. But the Hyderabad Government did not evince even the slightest interest in this.Several informal meetings were held for formation and creation of Hyderabad State Congress.

HYderabad State Congress :

A provisional committee was formed in the middle of July 1938 and within a month about twelve hundred primary members were enrolled and it was decided to hold a general body meeting by about the 9th September 1938 for the election of office bearers and adoption of constitution. But Government refused to tolerate the aim of responsible Government.

The formation of the HYderabad State Congress was prohibited by the Government H.E.H. the Nizam by means of notification in a Gazette Extraordinary on September 1938.

"His Exalted Highness Government has no objection to the establishment of political organisation in the state provided these are on a strictly nomcommunal basis and have no affiliation outside the state."

"It is the primary task of those who genuinely desire to sponsor the constitutional advance and liberty of the people as a whole to purify their own ranks, become true representatives of the people inherently at peace among themselves and thus create a common national platform. They will then have prepared the surest foundation for Government to give earnest consideration, to what in that event would be truly national claims, exclusive of no community, yet non-communal and entitled to the fullest respect. Otherwise, absence of honest distinction between communalism and politics must inevitably tend to jeopardise the chances of any advance."

"Despite the ostensible objects of the organisation, Government is convinced that the continued presence in it of persons predominantly communal in outlook and aim will determine its actions. While the statement of Governments policy was made in good time for a reconstruction of this organisation being effected and for its being based on broad national foundations, no step in these directions have so far been taken and Government is thus confirmed in its conviction that the movement ostensibly political, in fact a cloak for subversive communal activities to which the prestige of the name "Congress" has been deliberately attached for misleading the public. Government is satisfied from its own inquiries and from its knowledge of some of the leading persons associated with the proposed Hyderabad State Congress, that it would be, whatever its outward professions, constituted on communal lines and animated by communal and subversive aims which will retard instead of advancing the pace of constitutional reforms in the state."

Government has, therefore, decided to prohibit the formation of any organisation so named or so constituted and the Hyderabad State Congress, is, if formed declared to be an unlawful association under Public Safety Regulations."[19]

The committee considered all possible alternatives and when it found all roads closed, it decided upon the inevitable course of Satyagraha. The provisional committee was dissolved and council of action was appointed.

The first working committee was formed with Shri Govindrao Nanal as president, Shri Ramkrishna Dhoot as the Secretary and Shri Janardhanrao Desai, Shri Ravi Narayan Reddy and Shri Shrinivasrao Borikar as members.

Manifesto by the Hyderabad State Congress :

The provisional committee of the Hyderabad State Congress issued the following manifesto.

"Personal rule was the original form of Government in this state. Salar Jung I almost converted it into a constitutional monarchy. This is how the position has been described by His Late Highness in his Qanoonche Mubarak of 1892 which is the first constitution of this state. The cabinet council and legislative council were then formed .... The movement for constitutional reforms therefore, is not new in this state. It has continued to exist in one form or other for the last two decades as best it could under the rigid restrictions on freedom of speech, association and the press.

The demand has now become vocal and insistent with the introduction of provincial autonomy in the neighbouring provinces of British India and in view of the fact that everywhere in other Indian States the people are actively agitating for getting Responsible Government. Further more, experience of the last 18 years has shown that the executive council which is largely responsible for the administration of the state should also be made responsible to the people through their elected representatives. This demand is perfectly natural, just and genuine and in consonance with the great educational and cultural advance that the people of Hyderabad have made during the last twenty years .... The object of the Hyderabad State Congress is the attainment by the people of Responsible Government under the aegis of H.E.H.the Nizam and the Asafjahi dynasty."

This object is to be achieved by all peaceful and legitimate means and by promoting national unity and developing and organising the intellectual, moral, economical and industrial resources of Hyderabad state.

Important Objectives :

(1) Fundamental rights should be conferred upon the people immediately and all rules, regulations and circulars restricting freedom of speech, association and of the press and religious processions etc. should be immediately cancelled.

(2) The Government should recognise Responsible Government as the object of consitutional reforms in the state.

(3) An immediate instalment of Responsible Government should be granted on the lines of the proposals in the report of the Hyderabad People's Convention with proper modifications to make Responsible Government more effective and real.

(4) Although the Hyderabad State Congress considers the principles of reservation of seats for any community as another form of communalism, it will be prepared to agree, as a purely temporary measure to ensure for not more than 10 years in all that a certain percentage shall be reserved to the minorities in the legislature.

(5) With regard to State Services the Congress will not, on principle advocate any reservation of percentage on communal lines and would suggest the immediate appointment of a Public Service Commission consisting of officials and non-officials with a view to remove neoptism and for establishing an equitable and just selection for the services.

(6) The Congress would guarantee the cultural, religious and educational rights of any minority in its scheme in any responsible manner.[20]

The above ideals of the Hyderabad State Congress were definitely logical and national in outlook. Unfortunately the Government branded it as "Communal" organisation. So it had to take recourse to Satyagrahaya.

Satyagrahaya (1938) :

The Satyagrahaya was launched on Monday the 24th October 1938 by the Hyderabad State Congress for the demand of the right of functioning of the State Congress. The Congress leaders all over India hailed the movement by conveying congratulations through telegrams. It created a great enthusiasm among the people of the state.

V.D.Deshpande took active part in the organisation of Satyagrahaya Shrinivasrao Borikar was a young leader from Marathwada. He was instrumental in building up the necessary leadership at every stage in the freedom struggle of Marathwada. It must be noted here that "Hyderabad movement shaped itself on nationalist lines and communal elements could not survive though the objective conditions were favourable for such a growth."[21]

Shri H.C.Heda, Shri D.G.Bindu and Shri Mandamul Ramchendra Rao were incharge of all planning pertaining to Satyagrahaya. G.M.Shroff was incharge of Marathwada region. Auraggabad was the second centre of Satyagrahaya. During the first month, Hyderabad city was the only centre and persons had to go to the city for offering Satyagrahaya. Aurangabad became another centre of Satyagrahaya during the next month. The plan of Satayagrahaya was carried on as per schedule. The number of Satyagrahayis inside the jail grew by and by. Pandit Govindrao Nanal, Desai, Dhoot, Reddi and Borikar offered Satyagrahaya infront of Residency Post Office, Hyderabad and they were arrested. Swami Ramanand Tirth offered Satyagrahaya on 27th October 1938. The leader of the Aurangabad batch was Manikchand Pahade and his associates included Gulabchand Nagori (Aurangabad), Kausalsingh (Manjlegaon) and Manohar Sonde.

TheSatyagrahaya which, started on the 24th October 1938 by the Hyderabad State Congress, was suspended on 24th December 1938 by Kasinathrao Vaidya, the eighteenth dictator of the Satyagrahyis, mainly on the advice of M.K.Gandhi.

Important persons who participated in the Satyagrahaya of 1938, from Marathwada, were Hanumantrao Laxman Rao (Basmatnagar), V.N.Pataki, Narharirao Bhoomker (Osmanabad), Vinayak Appaji Prayag, Shamrao Tadlimekar, Bhim Kale, E.V.Joshi, Gopal Shastri Deo, Kamtikar, C.M.Purohit, Shankarrao Khanapurkar, M.H.Kulkarni, Gunderao Almekar, A.J.Deshmukh,A.G.Kulkarni, T.B.Naik, Kashinathrao Vaidya etc.

Satyagraha was in full swing and hundred of volunteers were arrested and put in jail. In all 448 volunteers took part in this Satyagraha.

With the commencement of Satyagraha of 1938, the freedom struggle in Hyderabad took a new turn as it followed, a policy of resistance. Although Satyagraha movement was not on a large scale, yet it created tremendous awakening among the people of the state and Marathwada.

Arm chair politics came to an end and new era of active politics emerged. Leading personalities of all the districts of Marathwada joined this movement. It prepared leadership and organised a powerful group of workers who were ready to face any odds and difficulties. Moreover, the unique feature of the dynamic programme of the state Congress Satyagraha of 1938, was that, it was kept above all provincialism. It infused the germs of nationalism in the minds of residents of Marathwada. All the participants forgot that they owed something to their regional Parishads but on the contrary they fought for the attainment of freedom and attainment of democratic life.

Satyagraha movement in Hyderabad was conducted on three plans, firstly by the Hyderabad State Congress for Civil Liberty, secondly by Hindu Civil Liberties Union under its own caption and thirdly by Arya Samaj for religious liberty. This confused the minds of the people. The issues were very much intimately mixed up that a common man could not exactly trace out the distinction.

So Mahatma Gandhi advised to suspend Satyagraha in order to avoid disreputation of the State Congress for communalism. The suspension of Satyagraha by Congress clarified the position.

Nizam Government harassed the Satyagrahis very much. Besides this it tried to terrorise the people of Marathwada, by the march of cavalry in the city of Aurangabad and warnings to teachers to prohibit the students from Satyagraha.

The Congress Satyagrahis were released on 10th April 1939. But the ban on the Hyderabad State Congress continued.

Activities of the Arya Samaj in Marathwada :

Arya Samaj was really a religious and social movement, but it took a political turn in Hyderabad. It assumed great significance in the political life of Hyderabad. The political problem in Hyderabad related mainly to the justification of the minority rule over the majority. The minority of the rulers community aspired to grow in strength through religious means.

Proselytizing the members of the majority community was one of the easy means to add to their members. Numerical strength of social groups had a tremendous significance in representative Governments. It was at this point that the religious movement passed imperceptibly into political sphere.[22]

The teachings of Arya Samaj had its impact on the people of Bhir district of Marathwada even before the dawn of the twentieth century (1891) due to the efforts of Pandit Bhagwat Swarup and Gokul Persad.

The Arya Samaj believed that reform of Hindu society could only be effected by reviving Vedic rituals and institutions, discarding the worship of Gods and Godesses, obliterating the caste distinctions, encouraging intercaste marriages and stopping child marriages etc. So Arya Samaj did not spare the existing practices of Hinduism.

Pandit Keshavrao Koratkar, was the president of Arya Samaj till 1932. He established branches of Samaj throughout the state and helped the spread of education through libraries and schools. They protected the interests of the majority.

Siddiq Dinar, a Muslim, declared himself as the Avatar of Chinna Basweshwar in 1929. Dinar said that Islam was the modern form of the preachings of Channa Basweshwar. He criticised the avatars of Hindus viz. Ram and Krishna, which irritated the feelings of Hindus. This propaganda embittered the feelings of Hindus.

Arya Samaj gave sternest fight against the Government of Nizam. It was supported by All India body. Naturally it drew some of the top most Arya Samaj leaders of All India in its rank. They decided to fight for religious freedom at their session held at Sholapur.

Similarly on 21st October 1938, Y.D.Joshi, gave a severe blow to the tyrannical and anti-Hindu administration of Nizam by starting the civil resistance movement on behalf of Hindu Civil Liberties Union. Arya Samaj started Satyagraha on 27th October 1938. Mr.Manikrao, President of the Udgir branch of Arya Samaj was shot by Muslim goondas at the time of Dassara.

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Nizam Government imposed several restrictions on the activities of Arya Samaj. Wide spread arrests were made at different places. Madhavrao Vadgaonkar, Purushottamrao Chapalgaonker, Ramrao Patil and Shripatrao Saundgikar were arrested and their houses searched. The "Om" flags were burnt, the Haven Kund desecrated, Arya Samaj Mandirs were raided, workers harassed and assaulted. But even then large number of Arya Samajists offered Satyagraha. Digamberrao Watkar and Ganpatrao Kathle were the leaders of Arya Samaj in Marathwada.

The Satyagrahi prisoners were not given proper treatment in the jails. Injured Satyagrahis were denied, even the medical aid. Food and drink were not given for hours and thus they were tortured. Arya Samaj suspended its Satyagraha on 20th July 1939. But it convened several conferences and advocated for responsible ~~for~~ Government. They were advocates of Hindu nationalism, reforms and anti-Muslim policy.

They attacked Muslim religion in the most provocative language and misrepresented every action of Government. It increased its tempo of work and started widening the gulf between Hindus and Muslims which resulted in the attack of the ruler and his religion. For the first time in 1931, census data was widely used by Arya Samaj to show to the world, the civil disabilities suffered by Hindus who constituted 85% of the total population.

Arya Samaj struggle infused in the Hindus of Marathwada, a strong will to resist against any aggression. It aroused the feeling of self-confidence in the Hindus mind and consequently led to organisations. In brief, Arya Samaj provided the required wherewithal to the struggle of Marathwada.

Vande Matram Episode (December 1938) :

Vande Matram movement occupies an important place in the freedom struggle of Marathwada. The Hindu students of the Osmania University sang their national prayer of Vande Matram in the hall specially reserved for them, for prayer. But Muslim students resented the national song and the Government authorities banned the singing of Vande Matram. Hindu students persisted in asserting their right to sing the national prayer but the college authorities demanded its discontinuance altogether and atlast expelled the students who refused to obey their order. The ban on Vande Matram sent forth waves of public indignation everywhere in the state and the Hindu students in all schools insisted on singing the song.

As regards Marathwada, the first shot was fired at Aurangabad. The students of Government Intermediate College took the lead under the guidance of G.M.Shroff. They refused to sing the Asfia song and recited "Vande Matram" which had become a symbolic expression of freedom struggle. G.M.Shroff, who was a member of the teaching staff, resigned his post and helped to organise the student movement in vindication of their right to sing "Vande Matram" the national anthem. The Government was too stubborn to yield. About 800 students joined the Vande Matram struggle. They had to leave Hyderabad for prosecution of their further studies. Mr.Kedar, the then Vice-Chancellor of Nagpur University provided them all facilities and admitted them to special classes. The students were firm as rock and at a later stage the authorities revoked the previous order and allowed the singing of Vande Matram.

The movement laid strong foundation for building up the freedom movement in Hyderabad state. Educated young men had felt the national urge and had also suffered for a noble cause. The "Vande Matram" movement had a profound impact on the minds of a whole generation of young men. In the lives of many student, this movement brought an unexpected turn and kindled the first flame of patriotism and defiance against tyranny. Several leaders of todyy hailing from the erstwhile Hyderabad state owe their initiation into the political field to the "Vande Matram Movement."[23]

In 1940, G.M.Shroff, S.K.Vaishampayan, D.L.Pathak, A.K.Waghmare, were arrested and imprisoned on the ground of their being Communists.[24]

In 1937, the Nizam Government appointed a committee under Divan Bahadur Aravamudu Ayyangar to suggest a scheme of reforms for the state.The committee suggested a very modest scheme for setting up of assembly of representatives drawn from ~~£~~ various sections of the people. But this was rejected by the Ittehad-ul-Muselmin.

The third Session of Maharashtra Conference was held at Umri (District Nanded) in May 1941 under the presidentship of Kashinathrao Vaidya. This was the first session of Maharashtra conference in which agriculturists in thousands had gathered. This was the first session when the idea of Responsible Government was discussed. This conference rejected the Reform Scheme as "inadequate, unsatisfactory and reactionary." In this Reform Scheme, larger representation was given to the vested interests than to the agriculturists and labourers, who formed the main bulk of the nation.

The late Shri Laxmanrao Valujkar of Aurangabad was the main inspiration and guiding force of the younger workers. It was mainly through his efforts that several adult schools and literary centres were opened in the districts. Important leaders like, G.M.Shroff, S.K. Vaishampayan, D.L.Pathak, Syed Habibuddin and A.K.Waghmare were released in October 1942. However, there were restrictive orders on V.D.Deshpande. The ~~xxx~~ release of leaders of Marathwada, provided an opportunity for planning and guidance of freedom struggle in Marathwada.

On 8th November 1942, the Russian Revolution Day was celebrated. It was addressed by G.M.Shroff and S.K.Vaishampayan. In 1942 the Maharashtra Parishad was revived. In Andhra Mahasabha, the leadership was in the hands of the Communists. In Maharashtra Parishad also, the Communists had significant place. C.D.Choudhary was the organiser of Maharashtra Parishad for Aurangabad district. R.D.Deshpande was organiser of Bhir district whereas V.D.Deshpande was organizer for Nanded district. Thus out of the five districts of Marathwada three were organised by Communists.

Since 1942, anti-Communism, came as a wave all over India. Its impact in HYderabad state was also felt. Differences cropped up among the students of Marathwada regarding the approach to freedom struggle and their stand towards Majlis-e-Ittehadul-Muslmeen.

Quit India Movement :

Meanwhile the "Quit India" movement appeared on the scene. It attracted the attention of the people of Marathwada. Amir Alikhan, Collector from Osmanabad district, wrote on 18th September 1942 to the President of the Executive Council that two boys from Latur High School offered Satyagraha. Both were Brahmins. The Headmaster of the High School Shri Iyer did not behave like a loyal Government servant but gave evasive replies to the district authorities. The Taluqdar stated that the Headmaster was politically minded and disseminated Congress ideology among the students and therefore he should be transferred immediately. Taluqdar, therefore, suggested that such boys should be caned to strike terror in their hearts.[25]

Mahammad Vali Hasan, Collector, Parbhani wrote on 26th September 1942, that Ramrao Nana and Vinayak offered Satyagraha at Parbhani. Shahabuddin, the Collector of Aurangabad, reported that on the 1st October 1942, the students of the Maratha Hostel were calm. But there was likelihood of many other Satyagraha activities next day which happened to be the Gandhi Jayanti. Pathak, Waghmare, Patilal and Vaishampeyan were again in jail.

"Vishwanath Govind, a Brahmin from Paithan was arrested on the 4th October 1942 and sentenced to six months rigorous imprisonment. Govinddas Shroff, Abiduddin were transferred from Aurangabad jail. People could be persuaded to give apology but men like Govinddas Shroff were hard nuts to crack."[26]

Abdul Hameedkhan, the Collector of Nanded wrote on 3rd October 1942 that seven persons had offered Satyagraha at Nanded. Similarly, arrests took place on the 9th October 1942 at Aurangabad, Parbhani, Nanded and Sailu.[27]

Thus "Quit India" movement intensified political consciousness in the people of Marathwada and they were treated very harshly by Nizam Government. Important leaders were imprisoned, strict watch was kept on political minded persons and institutions. Several students had to tolerate flogging and some had to give up their education.

The fourth Session of Maharashtra Conference was held at Aurangabad in 1943, mainly through the efforts of Mr.Waghmare, Mr.G. M.Shroff and other workers of Aurangabad who were released after a long imprisonment. The Aurangabad session was the real beginning of the organisational growth of Marathwada. The conference was presided by Shri Shridhar Waman Naik, B.A. and Bar-at-Law. The main political resolutions passed by the conference were a great landmark in the progress of the peoples movement in Marathwada.

G.M.Shroff was elected Secretary who organised the conference very systematically with centres and working committees at districts and taluka headquarters and other important towns and villages. These were the years of food shortage and levy collection which gave ample scope to corrupt practices resulting in the harassment of the farmers. The workers of the Parishad exposed all these malpractices to the utter displeasure of the Government.

The fifth Session of the Parishad was convened at Bhir. Manikchand Pahade of Aurangabad was elected as Secretary. He was the first dictator of the State Congress Satyagraha of Aurangabad centre. He was well known as an active worker of radical views and therefore, Government used a different strategy by detaining him and G.M.Shroff at Aurangabad, forbidding them to cross the boundaries of the district. Then it was decided to carry on only organisational work.

The sixth Session was held at Sailu in 1945 under the presidentship of D.G.Bindu. Seventh Session was held at Latur in 1946 under the presidentship of A.K.Waghmare. The Chairman of the reception committee was the late Fulchand Gandhi. He had given up his ancestral profession of "Savakari."

Both these sessions showed a high level of the rising popularity and strength of the organisation. Through its various programmes, the organisation had caught the imagination of the people and got a huge following from the rural population. Thousands of peasants attended the sessions and other programmes. Even taluka conferences attracted large crowds during these days. There were workers of all shades of political opinion such as Communists, Royists, Socialists, Liberals and Congressites. But all these parties had a common object and hence there was no internal rivalry. There was fraternity and unity of purpose for achieving common end of political freedom.

After the Second World War, the situation was heading for a big struggle in Telangana. It was the armed struggle of the people against the bands of Deshmukhs and Razakars combined. In 1946, All Hyderabad Struggle was planned. The strike began in November 1946. There were many participants from Aurangabad and Nanded. The Telangana struggle paralysed the Nizam administration. In nearly 4000 villages, parallel governments came into existence.

The peasants from Marathwada joined the movement. Four Kisans were killed in Nanded district and two at Latur. One leading Communist Worker Vasant Rakshasbhuvankar, a graduate, fresh from college and a talented poet was shot dead while leading an assault on an outpost of the Nizam's dominion.

Here it must be noted that the Communists constituted an immediate and real challenge to the Nizam Government. But this challenge came only from Telangana. The Communist movement was not simultaneously popular and vigorous in Marathwada because of the Rayatwari System that prevailed in Marathwada. There was a sharp conflict between the landlords and the peasants in Telangana. But in Marathwada, the leadershi of the State Congress was in the hands of those who were not big landlords. So the peasants were not hostile to nationalist leadership.[28]

Role of Majlis-i-Ittehad-ul-Mussulmeen :

Mahmud Nawazkhan, a retired official of Hyderabad founded the Majlis-i-Ittehad-ul-Mussulmeen (known as shortly as Ittehad) in 1926. Its objectives were to unite the Muslims in the state in support of Nizam and to reduce the Hindu majority by large scale conversion to Islam. Later on Bahadurkhan (later known as Bahadur Yar Jung) became the leader of Ittehad.

In 1926, the Paramount Power interferred to put an end to misrule and maladministration in Hyderabad. The Muslims of Hyderabad disliked this as they were the beneficiaries of Nizam's autocracy. This gave birth to the Mulki movement which tried to eliminate non-Hyderabadis from positions of power and influence. The Mulki movement "was to find out formula that will satisfy those with vested interests, the Hindu Muslim subjects of H.E.H. the Nizam, and meet with the gracious approval of our benign Master."[29] It advocated the slogan "Long Live the Nizam - the Royal Embodiment of Deccani Nationalism."

The non-Mulkis were mostly Muslims from the north and they found their security in the encouragement of a communal ideal which would bring the Muslims, Mulki and non-Mulki together and divide the Mulkis. The fire lighted by these outsiders was fanned by communal breezes from British India.[30]

Thus non-Mulkis raised the slogan of the Muslim sovereignty of Hyderabad. By its very nature this was a pro-Muslim movement and therefore anti-British and anti-Hindu.[31] So Bahadur Yar Jung became the recognised leader of the Muslims.

The Ittehad became a powerful communal organisation, the main objective of which was to set aside the political aspirations of the Hindus and the progressive Muslims. Bahadur Yar Jung undertook the activities of conversions in order to infuse Mulki sentiments into anti-Hindu communalism and added fuel to the fire of communalism started by non-Mulkis, who asserted Muslim supremacy based upon the right of conquest.[32]

Bahadur Yar Jung insisted that Hyderabad should be declared a Muslim State. One of the effects of Bahadur Yar Jung's mass movement, particularly his conversions of untouchables in Bhir district was to awaken the Hindus to a sense of danger and give a predominantly communal bias to their political struggle. Non-Mulkis held that Hyderabad was a Muslim State and the Muslims were a ruling class and hence the administrative machinery should remain strictly in the hands of the Muslims alone. This policy created problems in political arena of Hyderabad and Marathwada.

At about 1938 the constitution of the Ittehad was revised. It declared that the sovereignty of Hyderabad was not vested in the Nizam or his dynasty but in the Muslims of Hyderabad. "The position of the Muslims of the Asafia State is", ran the amended constitution, "that the person and the throne of the king of this country are emanations of the political sovereignty and social supremacy of their community and shall be maintained forever."[33]

In 1937, the Nizam Government prepared a scheme for reforms in the administrative set up. Representation was to be by interests, fifty percent of the elected representatives were to be Hindus and the remaining fifty percent Muslims, the electorate were to be together and among the nominated, there were to be two Christians and One Parsi.

The scheme was an obvious attempt at compromise with the lion's share going to the Muslims, but surprisingly enough, while the expected Hindu opposition to it was mild, the Muslim reaction was violent.[34]

Bahadur Yar Jung demanded three things viz. (1) State was to be declared as Muslim State, (2) Separate electorates instead of joint electorates, (3) three nominees of the Nizam from the Sarfi-Khas (crown estate) were to be Muslims.

Not only this, Bahadur Yar Jung threatened of direct action, in case his demands were not met with. So the Nizam invited Mr.Jinnah to help him out from the critical situation. It must be noted here that Bahadur Yar Jung demanded responsible Government in Kashmir but opposed it in Hyderabad. Similarly, Mr.Jinnah, who shortly demanded partition of India on the basis of communal majorities agreed with Ittehad that the majority community in Hyderabad State should be in minority in the legislature.

Finally, Nizam had to surrender to the demands of Ittehadul. Nizam sent a confidential note of assurances to Ittehad on 4th October 1939. This document was kept as a secret document till 13th July 1946 when it was published by the President of Ittehadul Mussalmeen.

It is a very important document which gave unilateral assurances to the Muslims, causing immense damage to the majority community. The Nizam Government fooled the majority community for seven years, consequently it lost the confidence of all communities in the state except Muslims. It clearly exhibited the communal nature and dishonest dealings of the Government.

The secret documents are as follows : "With reference to the representation made by the Anjuman-e-Ittehadul Musalmeen, on behalf of Muslim community, the Council had made two recommendations viz.

(1) As regards the claim that the Muslim representation in the Assembly as a whole excluding the Council should not be reduced to a majority, provision may be made in the "Qanuncha" that the three representatives of the Sarfi-Khas Mubarak to be appointed by H.E.H., will be Muslims.

(2) As regards the necessary percentage which the candidate in any interest must secure of the votes cast, of his own community, the "Qanunche" may also provide that it may be raised from 40 to 51.

Therefore, the Muslim community of Hyderabad is assured that when practical measures shall be taken in furtherance to the Reforms at its proper time, due effect will be given to the above named resolutions."

BY Order of H.E.H., I hand over this confidential Note to Bahadur Yar Jung who is the leader of the Anjuman-e-Ittehadul Muselmeen.[35]

Sd/-
Kasim Yar Jung
Chief Secretary.

Dated 20th Shaban 1358 H.
4th October 1939.

Such was the nafarious device evolved in order to keep the majority in political subjection. This assurance in the words of Nawab Ali Yavar Jung "was a gross betrayal of trust. That was why it was kept secret. The Ittehad thus won in the very first round."[36]

Second World War provided an excuse for shelving the Reforms which had become unworkable by the contradiction between the announcement and the secret assurance.

Bahadur Yar Jung died in 1944 and was succeeded by Abdul Hasan Syed Ali. But he was removed due to his leanings towards Responsible Government.

Kasim Razvi became the president of Ittehad in 1946. He was an ordinary lawyer, without much practice in Latur, a town in the Osmanabad district. He was the head of the local Ittehad and the legal adviser of a gang of goondas of the town headed by a dangerous criminal.

Razvi, endowed with fiery eyes and passionate oratory, was a fanatic of extremes. He insisted on the right of the Muslims to enslave the Hindu. Moreover he wanted to replant the Asafia flag on the Red Fort. He launched criminal attacks against the terror striken Hindus of Hyderabad, which compelled Government of India to take recourse to police action, to put an end to his terroristic activities. He thought that by such terroristic activities the Hindus of the state would submit to political slavery. He also removed all his critics and rivals.

The nature of the activities of Razakars was not only anti-Hindu but also terror-striken involving blood-shed, arson and looting. They held demonstrations in Hyderabad and other towns in the districts, denouncing the violent terms all who opposed them. They overawed the public by staging marches on foot or cycles, in buses or lorries. They also ran a school of espionage and propaganda. Some of the trainees, in the guise of Brahmin priests, would encourage the Hindus of a village to inflict injury on local mosque. This would infuriate local Muslims. The Razakars would rush to their rescue, then injure or kill the leading villagers and plunder and burn their houses.

They had unlimited means at their disposal and received free transport from Nizam's Government. They also led psychological war against India. Rasvi controlled 52 centres and got them trained by retired soldiers. The violent and oppressive activities of Rasakars compelled Hindus to leave the state for safety.

As the hour of India's independence drew nearer, the rapid communal activities of the Ittehad-ul-Musalmeen increased in volume and in violence. The State Congress resisted more valiantly against these elements.

India won its Independence in 1947. The future of Hyderabad was now to be settled. Public opinion in Hyderabad State was overwhelmingly in favour of joining the Indian Union. Accordingly 7th August 1947 was observed as "Join Indian Union Day." This was opposed by the leader of the Rasakars who now controlled the Government. Nizam declared his independence on 15th August 1947. Leaders of Ittehad in Marathwada removed Indian flags on post offices and installed Nizam's flags.

Residents of Marathwada waged heroic battle against the repercussion of Nizam from 15th September to 15th October 1947. The movement was organised on a large scale. Leaders of Marathwada built a spirit of resistance among the people.

Defiance of laws was done by groups. Border actions were developed. The peasants defied the excise laws. 1st October 1947 was observed as "Anti Repression Day". Muslim refugees entered the state in large numbers in order to strengthen the political position of of Asad Hyderabad. These Muslims were used as a terror force against the revolutionaries. This infiltration was a threat both to the people of the state as well as to the future democracy in the state and Indian Union.

Village officials of several villages in Partur and Kalamnuri talukas of Parbhani district, Barad Zone and Hadgaon talukas of Nanded district, Ambad taluka of Aurangabad district and Mominabad (Ambejogai) taluka of Bhir district, submitted their resignations.

Nizam Government started its repression in those villages where movement was strong. It resulted in firing at eight places viz. Hadgaon, Mudhol, Barad, Kalamnuri, Basmat, Bhir, Ashti and Kalam.[37]

Government launched a policy of ruthless suppression on the lines of Nazi repression, by using the combined forces of military, police and Ittehad. Nanded district became their target of repression. The special feature of repression was that, the military and police were accompanied by the terror forces of Arabs, Rohillas, Pathans of the respective areas so that they could point out the rising leaders and inflict on them tortures with vengence.[38]

Several Muslims from Punjab, U.P., C.P.Berar and Bombay entered the Marathwada. The sudden influx of Muslims created a sense of insecurity in the minds of non-Muslims of this region. These infiltrators in the guise of refugees abetted with the terrorising machinery of Nizam's regime. Consequently, the people of Marathwada experienced medieval tyranny - communal forces poisoned and provoked disturbances throughout Marathwada. The Razakars collected money forcibly from the villagers and from the well to do in towns. These conditions led to Hindu exodus on a large scale to neighbouring provinces. There was no law and order in the state. All laws were farcical. Razakars did not observe any laws at all. They continued their repressive activities without any fear. Congress had appointed a "Committee of Action" consisting of Dr.G.Bindu, J.K.Praneshacharya, Govind Das Shroff and Jamalpuram. Shri Bindu was chairman of the committee. Jaya Prakash Narayan provided financial assistance for the effective functioning of the "Action Committees" office in Bombay.

The strategy of the freedom struggle of Hyderabad was devised on three fronts : (1) Mass Satyagraha Movement, (2) Forest Satyagraha and (c) Violent Movement. Freedom fighters decided to carry on campaign against the atrocities of Razakars by liberating villages. Violence was to be retaliated by counter violence and not by non-violence. Congress thought of both violent and non-violent means of resistance against terroristic activities of Razakars.

First, Congress undertook "Mass Satyagraha" in Marathwada. Peasants from rural parts of the state, students from colleges, lawyers, merchants, factory workers, participated in the movement. The people of Hyderabad acted as one man and proved that no suffering was too great for the attainment of freedom. Arrests continued and peoples enthusiasm also continued to grow. Repression grew alongside. Yet nothing could cow down the spirit of the masses.[39]

The pressure of Free India on Hyderabad regime was also increasing. Lord Mountbatten, the last British Governor General of India, was eager to draw Hyderabad state in the orbit of Indian Union before he relinquished his office. The standstill Agreement was signed by the Nizam on 29th November 1947.

Nizam wanted to delay the talks with Government of India. Meanwhile Razakars increased the tempo of their activities. They set on fire many villages. People were burnt in their own houses or thrown into the fire. The following cases are but a few examples.

Dhanora - Tq. Kallam (Osmanabad District).
Nilanga - Tq. Nilanga (Osmananabad District).
Kini - Tq. Bhokar (NandedDistrict).
Therban - Tq. Bhokar (Nanded District).
Nandgaon - Tq. Tuljapur (Osmanabad District).
Jafarabad - Tq.Jafarabad (Aurangabad District).

So the people were demoralised and frightened. They hoped that the Government of India would come to their rescue.[40] People of Marathwada undertook a gigantic struggle against the repressive activities of Nizam Government. Following incidents will provide an idea about the gravity of the struggle in Marathwada. Incidents of such large numbers need not be elaborated. The enclosed map will give a fairly good idea about the geographic distribution and the occurrence of such incidents in this region.

Flag Satyagraha was done at 1046 place, forest Satyagraha was undertaken at 1,22,000 places, 182 custom houses were abolished, 47 police stations were destroyed, 250 villages were liberated and destruction of railway lines, bridges and buses was carried on at a few places in Marathwada (Please see the enclosed map).

Similarly, freedom struggle required huge funds. So they attacked Umri Bank (Nanded District). This attack was not planned by the Committee of Action or its provincial branches but it was planned by workers. It was undertaken not as a dacoity for selfish end, but to paralyse the adminstration of a fanatical and oppressive regime.

Raghunathrao Ranjnikar, an ex-employee of Air Force, prepared the plan of destroying police station, railway station and State Bank of Hyderabad, Umri Branch (Nanded district) simultaneously. Revolutionarie started on 29th January 1948 from Umerkhed and halted at Devasari. After obtaining necessary ammunition and other material Anant Bhalerao, Nagnath Paranjape, Sahebrao Deshmukh, Abasaheb and others reached at Kamangaon, two miles away from Umri. Police station was destroyed by Nagnath Paranjape and his associates where as railway station was attacked by Baburao Kunturkar and others. Anant Bhalerao and Sahebrao raided the Umri branch of State Bank of Hyderabad on 30th January 1948. They fired the cashier, watchman and caught the manager and colleged an amount of Rs.20,63,719 and 15 annas. This amount was utilised for running various centres of freedom struggle in Marathwada. All accounts were kept very sincerely. Thus it was an organised plot so meticulously executed by the revolutionaries, a test case to open the eyes of the obstinate Government which had closed its eyes to the innate aspirations who were aglow with the ideas of liberty and democracy.[41]

Besides these activities, nationalists liberated 250 villages on the borders. Razakars harassed the Hindus of the freed villages from adjacent villages. This is clear from the report submitted to the Bombay Government by the District Magistrate, Ahmednagar.

Kawasan
Sonwadi Kd.
Changotpuri
Ismailpur
Saigavan
Pategaon
Telwadi
Lingotpuri
Sonwadi Bk.
Ghari
Mohadpur
Dadegaon
Chanekwadi
Tandulwadi.

These 14 villages in the Nizam state noted above are reported to have declared independence on 8-8-1948 with the help of the State Congress workers. On 8-8-1948 the State Congress workers managed to hoist the National Flag on each of the 14 Nizam villages. While these activities were in progress some Razakars tried to fire from Paithan (Nizam) on the villages of Kawesan, Pategaon and Telwadi which are situated on the bank of river Godavari adjoining Shevgaon taluka of Ahmednagar district.

"Since the declaration of independence of these 14 Nizam villages it is seen that the Razakars are accumulating in great number at Paithan (Nizam) and with the help of police and the new police sub-inspector they are troubling the villagers of the 14 Nizam villages by firing from Paithan side.

Looting, rape on Hindu women etc. are the daily common incidents at Paithan and the Hindus are harassed like anything at Paithan by the Muslims. There is no law and order at Paithan but all the affairs are going at the word of Razakar leaders and the new police sub-inspector."[42]

It is clear from the above letter that there was a feeling of utter insecurity among the people of Marathwada. They were trembling, impatient and frightened due to the morbid activities of Razakars. Shri Rajagopalachari, who had succeeded Lord Mountbatten, wrote to the Nizam, by the end of August, to ban the Razakars forthwith. On 7th September 1948, Nehru announced in the Indian Parliament the final demands made on Nizam viz. banning of Razakars and the return of the Indian troops to Secunderabad. The Nizam signed a general mobilisation order. An ultimatum was sent to him through Shri Mushi in the evening of September 12.

In the early hours of Monday, 13th September 1948, the Indian troops entered Hyderabad State. After a brief but brilliant police action, intolerable conditions prevailing in the state were put to an end. Though peoples struggle was gigantic, it would not have been possible for them to dethrone Nizam, as their strength was limited. The credit of liberation of Hyderabad goes to the Indian troops, Pandit Nehru and Sardar Patel.[43]

Political impact :

The Nizam was an autocrat. His Government was also a compromise between Mohamedan autocracy and Mohamedan oligarchy. Politically Hyderabad lost its independence as far back as 1800 but Nizam VII wanted to establish his independence and negotiate on the basis of equality with the British. But Lord Reading in his famous letter of March 1926, addressed to the Nizam refused to treat Indian princess as equals. Naturally when the entire state was under the control of the British, Marathwada also experienced the same conditions.

Hyderabad, the capital city was the centre of reaction and stagnation. Naturally, all the five districts of Marathwada could not be excluded from this. Moreover communal policies followed by the Nizam also caused great hindrance in the political arena of Marathwada. So awakening in Marathwada came not from the centre but from the peripheries.

The Congress, Maharashtra Parishads, Hyderabad State Political Conferences, Arya Samaj and Majlis-i-Ittehad-ul-Mussalmeen tried to shape the political setting of Marathwada. These constitutents moulded the destinies of the residents of Marathwada.

People had to struggle hard for civil liberties. Several persons had to suffer. When Satyagraha was in full swing, hundreds of volunteers were arrested and put in jails. Their families were totally ruined. They could not enjoy institutional life due to various restrictions. Many became martyers. A sense of insecurity and instability arrested their cultural development.

Combination of religion and politics disreputed the freedom struggle of Marathwada as a communal struggle although it was not so. It must be noted that freedom struggle in Marathwada was not completely based on principles of non-violence. Practically it was not possible due to the morbid activities of Razakars. Mass Satyagraha was one of the means of achieving the goal of liberation.

There was a large scale co-operation of the masses of the Marathwada in Satyagraha, in proportion to the population. This shows the enthusiasm of the people in freedom struggle inspite of the fact that they were hard pressed by political conditions and atbocities of Muslims.

The various political operations were planned by Action Committee and while executing the same it received full-co-operation of the Indian people. The movement had a strong base of discipline and honesty. All political workers were devoted and sincere. They sacrificed their lives for national cause. They planned their political operations very carefully and when they failed in their attempts they did not run away. But they gathered their strength and renewed their operations. Moreover they were very particular about the dead bodies of their colleagues. Always they safeguarded the same valiantly.

Similarly they were very particular about financial matters. All accounts were kept sincerely. Forest Satyagraha received great momentum in Marathwada. Persons from all walks of life participated in the freedom struggle.

The freedom struggle shaped the leadership of Marathwada and inculcated in the youths of Marathwada, qualities of sacrifice, co-operation, unity and sincerety. Persons of different ideologies came together for common cause. Freedom struggle created awakening in Marathwada. "Vande Matram" movement kindled, in the youths of Marathwada, the flame of patriotism and defiance against tyranny.

The role of women in freedom struggle of Marathwada was inconspicuous due to unfavourable atmosphere prevailing in the state. However, a few women like Mrs.Ashatai Waghmare, Mrs.Kotecha, Mrs.Kabra, Mrs.Vaishampayan, Mrs.Charthankar, Mrs.Choudhary, Mrs.Dagadabai Shelke etc. participated actively in the freedom struggle by providing arms and ammitions to the underground workers. Similarly they created an awakening among womenfolk of the region by organising cultural activities. Some women became victims of rape and kidnapping by Razakars.

Thousands went to jail and braved the cruelities perpetuated by the oppressive administration. Due to the activities of the Razakars, thousands of Hindus had to flee from the state and take shelter in various camps.

Swamiji was the leader of the people and had great sympathy for the downtrodden. He provided spiritual base to the political movement of Marathwada. His aims and programmes were clear cut and firm. He became a bacon light to the youths of this region and they followed him. Swamaji insisted right things only and set for the people his own example of self-sacrifice. This movement produced leaders like G.M.Shroff, Babasaheb Paranjape, Pedgaonkar, Ganjawe, Anant Bhalerao, Chandragupta Choudhary etc.

Though some of the Harijans had joined Ittehadul-Mussalmin, as Razakars, but majority of them remained with their Hindu brethern for the liberation of Hyderabad State. As stated earlier the Nizam's reluctance to join Indian Union, forced Government of India to launch police action in Hyderabad State in September 1948. This police action provided an opportunity for the Hindus to take revenge of the atrocities committed by Razakars. Consequently "in areas where Razakar atrocities were at their worst, the local population did retaliate as soon as it was in a position to do so."[44]

Hindus looted and burnt the houses of Muslims in Marathwada, just after "cease fire". They almost murdered several Razakars who attempted to take shelter in villages. Unfortunately some harmless persons also became victims of this mob fury. Such a mob fury which erupted so spontaneously, naturally resulted into undesirable losses to the lives and property among the Muslims. This co-incided with the partition and post-partition period of India. Therefore, some of the Muslim ~~suffers~~ sufferers even migrated to Pakistan as they feared that there was no security for them in India.

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38. Ibid., p. 11.

39. Tirth Swami Ramanand, Op.Cit., 182.

40. Munshi, K.M., Op.Cit., p. 138.

41. Durga Das, Sardar Patel's Correspondence, 1945-50, Vol.VII, p. 334.

42. Ibid., pp. 227-29.

43. Parlikar Ashok, Hyderabad Mukti Sangramatil Adnayat Kathas, (Preface) p. 27.

44. Durga Das, Op.Cit., p. 278.

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CHAPTER : IV

ECONOMIC CONDITIONS

The economic stagnation in Marathwada region is the result of the Nizams' regime. It is necessary to build up transport and communication system which facilitates economic activities and removes disequilibrium between the surplus and deficit areas. Similarly a planned development of an urban network designed to perform a variety of economic functions such as spread of technical know-how and scientific knowledge, provision of storage and marketing facilities etc, so as to bring these facilities within the reach of the populace is essential to support a sustained expansion of economic activity in the region. Unfortunately the Nizam Government did not make adequate efforts in this direction. There seems to have been a heavy concentration of the economic activity in HYderabad city to the utter negligence of the districts. True to its feudalistic outlook, the Nizam's whims and fanacies, pomp and pagentry were paralleled by the misery and sufferings of the teeming multitudes.

Growth of population :

In the year 1881, the population of Marathwada was 31,64,479 which rose to 42,49,272 by 1941, recording an increase of 34% over a period of sixty years. The study of population is vital from the point of view of economic welfare. It is practically important because human beings are not only instruments of production but also ends in themselves As instruments of production, the human resources provide the labour force of the community which helps in the process of production. Hence the study of the growth of population in Marathwada will be useful in this respect. The census of His Highness, the Nizam-ul-Mulk's Dominions was prepared for the first time on the 17th February 1881 (in the month of Farwardi, 1290 Fasli). The population of the five districts of Marathwada was as follows[1]:

Table No.1

District.	Area in square miles.	Male.	Female.	Total.
Aurangabad.	6160	3,72,521	3,56,777	7,29,298
Bhir.	4488	2,87,305	2,73,655	5,60,960
Nanded.	4122	3,83,455	3,69,580	7,53,035
Parbhani.	4335	2,93,331	2,84,048	5,82,379
Osmanabad. (Naldurg)	3971	2,75,986	2,62,821	5,38,807
Total.	23,016	16,17,598	15,46,881	31,64,479
Percentage of the population.		59.20%	40.80%	100%

Thus in the year 1881 A.D. Marathwada had a total population of 31,64,479 of which 16,17,598 were males and 15,46,881 females.[1 A]

The following Table No.II shows the growth of population in the five districts of Marathwada since 1911 to 1941.

Table No.II
Population of Marathwada

District.	Area in square miles.	Year			
		1911	1921	1931	1941
Aurangabad.	6212	8,69,787	7,14,008	9,44,793	10,71,950
Bhir.	4192	6,22,531	4,67,616	6,33,690	7,13,630
Nanded.	3797	7,04,549	6,71,019	7,22,081	8,03,115
Parbhani.	5127	7,79,674	7,65,787	8,53,760	9,11,886
Osmanabad.	2743	6,35,977	6,15,216	6,91,068	7,48,691
Total.	22,071	36,12,518	32,33,646	38,45,392	42,49,272

It is clear from the above table that the population of Marathwada has increased from 36,12,518 in 1911 to 42,49,272 in 1941. The following Table No.III presents variation of the population in Marathwada since 1911.

Table No.III

Year.	Population.	Decade variation.	Percentage of growth or decline.
1911	36,12,518	-	-
1921	32,33,646	-3,78,872	-10.6
1931	38,45,392	+6,11,746	+10.8
1941	42,49,272	+4,03,880	+10.5

The growth of population in Marathwada was not satisfactory as it was a little bit slow. The unfavourable circumstances hit hard the growth of population in Marathwada. "The general condition of health is far from satisfactory remarked the Director of Public Health.[18]" This speaks of the paucity of medical facilities in Marathwada which resulted in slow growth of population. In other words there was a high growth rate of mortality. Comparative study of the growth of population in two important regions of Hyderabad state viz. Marathwada and Telangana, reveals that the population of Marathwada has increased only by 21% as against 71% in Telangana, over a period of (1881 to 1931 = 50 years) half a century. Decline in the growth of population can be attributed to the nonavailability of adequate quantity and quality of food in Marathwada, coupled by the shortage of the medical facilities. It could have also been possibly due to the frequent occurrence of natural calamities such as famine, cholera, plague etc.

Following Table No.4 presents growth of male and female population of Marathwada during 1911 to 1941.

Table No.IV - Male and Female ratio.

Year.	Males.	Percentage.	Females.	Percentage.
1911	18,21,071	59.50	17,91,447	40.50
1921	16,41,939	59.10	15,91,707	40.90
1931	19,65,330	59.20	18,80,062	40.80
1941	21,76,556	59.20	20,72,716	40.80

Males outnumber females due to high death rate among females as a consequence of early marriages, ignorance, poverty, dearth of medical facilities and maternity diseases. In view of the above the Marathwada region continued to be sparsely populated till very recently.

Rural and urban population :

The distribution of population between rural and urban sectors is of great significance. It indicates the growth of manufacturing industries and the various professions and services i.e. in general the development of nonagricultural sectors in the economy. It can, therefore, be regarded as one of the indices of the degree of the economic development of a region. Table No.5 shows the percentage of rural population since 1911. ~~It is shown~~

Table No.5

Percentage of Rural and Urban Population in Marathwada (1911 to 1941)

Year	Percentage (Rural)	Percentage (Urban)
1911	80.70	19.30
1921	90.10	9.90
1931	90.10	9.90
1941	80.80	19.20

It is clear from the above table that Marathwada had 80.70% of rural population in 1911 and the percentage of rural population increased to 90.10 during 1931. During 1941 the percentage of rural population was 80.80. Thus it is clear that Marathwada remained by far the least urbanised region of the former Hyderabad state. Since the process of economic development is usually associated with urbanisation, the predominantly rural character of Marathwada region reflects its economic backwardness which is the impact of Nizam's regime which neglected development and urbanisation. Untill 1956 when the states were reorganised there was not even one major town in this region. There seems to have been a heavy concentration of economic and political activity in the capital city.

The classification of population of Marathwada into earners and non-earners reveals that 53% of the population constituted non-earners and consequently 47% of the population had to feed all these non-earners. The major proportion of non-earners is the result of backward economy which murturs unemployment and dependent economy. The form of Government in Hyderabad state was a compromise between Mahommedan autocracy and Mahommedan o~~b~~ligarchy. The o~~b~~ligarchy was represented by a number of powerful jagirdars, who symbolised the feudal nature of economy. The basic policy of the Nizams from generation to generation had been to prevent the economic integration of the people of Hyderabad state. They tried to keep the economy of the state in a condition of medieval helplessness. The Nizam I assigned jagirs to his supporters either in return for distinguished military service or as a special mark of royal favour. These jagirdars were pillars of his power and strength. The successors of Nizam I also granted jagirs to various persons and thus gradually feudalism were perpetuated.

Let us study and analyse the nature of feudalism and its adverse effects on Marathwada. The Nizam's dominions extended over an area of about 82,698 square miles, with a population of 14¼ millions. The entire area was divided into three distinct portions, viz. (a) Government lands, (b) Feudal tenures, and (c) Sarf-i-Khas or crown lands.

(a) Government lands : The revenues from these went directly to state coffers. These were entirely under ministers control. It was of these that Sir Salar Jung's revenue reforms were chiefly confined.

(b) Feudal tenures : These were the lands forming about one-third of the dominions, which were called jagirs or landed estates. These were given by the Nizam at different times to different persons for special distinguished services rendered to the state. The jagirdars paid nothing to the state in the shape of annual tribute.

(c) Sarf-i-Khas or Crown lands : The revenue went to the Nizam's private coffers. The state had nothing to do with them.

The first allotment of jagirs was made by Nizam-ul-Mulk to his generals and to those nobles and officials who accompanied him and who rendered ~~women~~ yeomen service to the first Nizam in the establishment of his new kingdom. The nobles and his generals were supposed to render military aid, when called upon to do so and their troops to be maintained from the revenues derived from the jagirs. The jagirdars were divided into two classes viz. major jagirdars and minor jagirdars. The major jagirdars consisted of the Paigah nobles and few others who held extensive jagirs in the state. The word "Paigah" means pomp and highly placed and it was conferred as a honorific title by H.H.Nawab Nizam Ali Khan Bahadur, the second Nizam and given to the estates held by Abdul Fatehkhan, Taig Jung Bahadur in acknowledgement and appreciation of the loyal services rendered by him. Paigah family was second only to that of the Ruler and was allied to it by matrimony.[10]

Minor jagirdars had small estates. The major jagirdars possessed sovereign rights in their own jagirs and had civil and criminal powers almost independent of the Government. They maintained a complete system of privateGovernment with their own courts of justice and their own police. Minor jagirdars exercised judicial powers to the extent conferred on them by Government. About 19 jagirdars were known as "Exempted Jagirdars" who had civil and police jurisdiction in their own hands. In all these jagirs the tenant was unprotected and the legal share of the jagirdar as well as his exactions had no limit. By and large the feudal system was comperable to that of Europe and the subjects were looked upon as hewers of wood and drawers of water. Thus the people of this region were completely at the mercy of jagirdars.

It must be noted that out of "exempted" jagirdars, majority of them were Muslims. These 19 big jagirdars earned a revenue over three crores and controlled about kx 3151 villages. These jagirdars acted as parasites in the economic set up of the state. The jagirs were distributed throughout the territories of the Nizam as shown in the enclosed map.

Besides these, the Sarf-i-Khas, the Nizam's personal property consisted of the crown district of Atraf-i-Balada and many other areas spread all over the state. The Nizam was the biggest landlord in India and owned an area of about one-tenth of his dominions with an annual yield of about three crores i.e. 15% of the total revenue of the state. The income from Sarf-i-Khas belonged to the ruler for life. He could do as he liked with it. In addition to it, the ruler had his privey purse which amounted to Rs.50 lakhs. The following table presents details regarding jagirdari area in the state, alongwith the five districts of Marathwada.

Analysis of Jagirdari area

Name of district.	Number of villages				
	Diwani.	Sarf-i-Khas.	Exempted jagirs.	Non-exempted jagirs.	Total.
Aurangabad.	1449	92	82	403	2026
Parbhani.	1265	150	123	100	1638
Nanded.	1143	11	113	158	1425
Bhir.	792	83	48	127	1050
Osmanabad.	243	377	260	21	901
Total Marathwada.	4892	713	626	809	7040
Telangana.	6892	647	1080	1744	10362
Karnatak.	2178	601	1445	831	5055
Grand total of State.	13961	1961	3151	3384	22457

The Hyderabad state had 22,457 villages. Of these 13,961 were Diwani villages or Government lands and 1961 villages came under Sarf-i-Khas area. The total number of jagir villages was 6535 (exempt jagir and non-exempt jagirs). Of these 3151 formed exempted jagir villages whereas 3384 formed non-exempted jagir villages.

As regards Marathwada, we find that out of 7040 villages, 4892 came under Diwani administration, whereas 713 villages belonged to Sarf-i-Khas category. Jagir villages amounted to 1435. Of these 626 formed exempted jagirs and 809 villages were under non-exempted jagirs. Marathwada had the largest number of Sarf-i-Khas villages, as compared to Telangana and Karnataka. The whole area was treated as Nizam's private property. He was not bound to spend any amount for economic and social benefit or development of people's livelihood in that area. Consequently, oppression and exploitation of the masses became the order of the day.

Aurangabad district had the largest number of villages (1449) under Diwani area, whereas Osmanabad accounted only for 243 villages. As regards Sarf-i-Khas, Osmanabad district suffered much as compared to other parts of Marathwada, because 41% of the villages of this district formed the private property of the Nizam and as such it remained backward in economic development. It was evident that the king was more concerned about the resources rather than looking into the economic upliftment of his subject nationals. Not only this, Osmanabad district had also a large number of villages under exempted jagir area, while Bhir district had the lowest number of villages under this category. As regards non-exempted jagirs, Aurangabad district had the highest number (i.e.403) of villages and the lowest number was in Osmanabad district. All jagirdars and the Nizam's Sarf-i-Khas together earned Rs.15 crores per year as income from these landed estates. The following table presents district-wise information about Sarfi-e-Khas, Paigah and jagirs in Marathwada.

District-wise information about important Sarf-i-Khas, Paigah and jagirs in Marathwada.

District.	Sarf-i-Khas.	Paigahs.	Jagirs.
1. Aurangabad.	Khultabad Sillod.	Takli. Ladsangvi.	Ajanta.
2. Parbhani.	Palam.	—	Shirad-Shahapur. Sonpeth. Partur.
3. Nanded.	--	Gandhari.	Palaspur. Mandur. Karadkhed.
4. Bhir.	Patoda.	—	Sirsala (Mominabad). Sirsala (Manjlegaon).
5. Osmanabad.	Osmanabad. Kallam. Parenda.	Lohara.	Bori.

The table shows that Khultabad, Sillod, Palam, Patoda, Osmanabad, Kallam and Parenda were Sarf-i-Khas talukas, whereas important Paigah villages were Takli, Ladsangvi, Gandhari and Lohara. Important jagir villages consisted of Ajanta, Shirad Shahapur, Sonpeth, Partur, Palaspur, Karadkhed, Sirsala and Bori.

Now let us study in detail the impact of this feudalism on Marathwada. The jagirdars and the monarch together held thirty percent of the villages of Marathwada. These jagirdars led a life of indolence and had no motive for exertion. They enjoyed luxurious life and preferred town life by neglecting jagirs. More often than not the jagirdars or the Nawabs clustered round the court and tried to please the kings and other officials. As long as the jagirdars enjoyed the goodwill of the king and the court, nothing went wrong with them. Naturally their pomp and luxury were the outcome of forceful exactions from the oppressed lot. The Government had little interest in the economic condition of the people of these estates. Consequently the condition of the masses of this region remained primitive. The villagers were economically crushed by these feudal lords.

The jagirdars extracted from the peasantry as much as they desired. It continued till the introduction of direct collection by the state under the Diwanship of Sir Salar Jung. Moreover these feudal landlords acquired the lands by all foul means from the ordinary people. The major portion of the lands cultivated by the peasants came to be occupied by the landlords. These people who had power in their hands got lands registered in their names without the knowledge of the peasants who were cultivating them and the peasants came to know of it only afterwards when it was too late to do anything. Thus these feudal lords got possession of extensive lands and made them their legal possession.[2]

Similarly, Deshmukh and Deshpandes continued to be the collectors till the introduction of Salar Jung's reforms. Taking full advantage of their positions they grabbed thousands of acres of the best and fertile land and made it their own property.The peasants cultivating these lands were reduced to the position of tenant at will. The land ownership became such that the downtrodden could not own the land. As regards Marathwada "A Mahar landholder in Marathwada was rare enough to be an object of curiosity in the Nizam's own publications. The poorest of the poor had neither lands nor any permanent source of income. They worked as agricultural labourers for part of the year."[3]

The Jagir Commission reported about the pitiable condition of agriculture, education, health and water supply. As regards the water supply, the Commission remarked "No concreted or adequate measures are taken either by the Diwani or by the jagirs for providing facilities for drinking water in jagir villages."[4]

The average income of a pattedar who paid a rent of Rs.150-00 was Rs.566-00 in Marathwada and Rs.675-00 in Telangana.[5]

Taxation :

There was absentee Government and the tax payers knew their personal obligations and the Governmental accountability was something unheard and unknown. Taxation in Hyderabad was not regulated by the requirements of the state administration. There was no liability admitted for tax levied. Even the provision of clean drinking water was not admitted as a liability. Taxes were not proportionate to the means of the tax payer.

There were three main sources of revenue viz. Land Revenue, Excise and Customs. Land revenue provided about one-third of the State's income and the system of land revenue was Ryotwari. The average rate of land revenue for dry farms was one rupee per acre and for irrigated lands Rs.5-8-0 (i.e.5=50) per acre in Marathwada. Agriculture provided means of livelihood for 84% of the total population of Hyderabad. Nizam Government tried to put maximum economic pressure on the peasants in order to enfeeble him so that nobody could challenge their integrity and power.

Government provided some relief to the cultivators during the times of famine and draughts. However, the collection of land revenue was very strict and there were no arrears. But the method of revenue collection was too harsh, particularly as late as 1853. The following statement from an official under the Nizam's regime is revealing : "If money could not be obtained from the cultivator by disposing of the produce, or the produce did not furnish sufficient security to meet the demands - always excessive - his cattle and household furniture were attached. Then his physical frame was taken in hand; stones were placed on his head and back, and pincers (made of elastic wood) were applied to his nose and ears; his legs and hands were tied like those of the horse and other beasts, and chameleons were forced into his dhoti. If it was known that the ryot possessed money enough to pay the revenue charge but was withholding it from stubbornness, his fingers were wrapped in well oiled cloth to which a match was applied and the poor wretch was compelled to yield to the torment."[6]

The above quotation is the testimony of the method of harsh collection. Hence it is clear that cultivators were economically crushed for revenue and as such they used to starve rather than keep the arrears of the land revenue.

The Nizam Government used to announce relief in land revenue during drought but jagirdars did not follow the Government. Consequently jagir people had to suffer much. This is evident from the following quotation from an editorial of "Nizam Vijaya", a Marathi weekly.

" निजाम सरकारने गरीब शेतकऱ्यास साऱ्यात चौथाई सुट जाहीर केली. खालसापेक्षाही त्यांच्याकडे (जहागिरी) सारा मंदीचे प्रमाण कांही ठिकाणी कांही प्रमाणात अधिकच आहे. जहागिरदार लोकल सेस खालसा प्रमाणे वसूल करीत असतात. त्याचा उपयोग मात्र प्रजेच्या सुखसोईकडे केलेला दिसत नाही. उदा. जहागिरीतून शाळा, दवाखाने, रस्ते इत्यादीकडे अथवा दुष्काळ निवारणार्थ अनामत रक्कम ठेवलेली क्वचित आढळून येते. तेव्हां सध्याच्या ओल्या दुष्काळात जहागिरदार लोकांनी सेस सुट [illegible] दिल्याचे ऐकिवात नाही .... अशा स्थितीत खालशात सुट मिळावी व जहागिरीत मिळू नये हे आश्चर्य नव्हे काय?"७ 7

In addition to Land Revenue, Government also collected one anna per rupee (six Paise) of land revenue as local fund. It was intended for the development of masses. But practically Government spent most of it for urban development. Thus members of affluent society of urban area reaped the benefits at the expense of rural masses.

Custom duty was another source of income. It was collected through six customs houses in Marathwada viz. Naldurg, Paithan, Jalna, Aurangabad, Ambajogai and Hingoli. The Excise duty was also additional source of income. There was no income tax in Hyderabad till 1940 because jagirdars and nawabs rejected the imposition of income tax on the ground of attracting industrialists and businessmen from outside. The following table mentions tax per head of population in some important states of India.[8]

State.	Tax per head of population. £	S	d
Hyderabad.	0	10	0
Baroda.	0	15	0
Mysore.	0	8	0
Jaipur.	0	10	0
Kashmir.	0	8	0

Tax per head of population was higher in Hyderabad as compared to Kashmir and Mysore. Taxes were not proportionate to means of tax payer, as the persons of Marathwada were poverty-ridden and could not sustain additional burden of taxation. Actually there was no scope for additional taxation. The Nizam's Government boasted "Hyderabad is one of the most lightly taxed states in the world."[9] As there was very little to tax, and as most of what could be snatched from the tenants was regularly taken away in the form of land revenue, this was not at all surprising.

Currency :

A number of currencies were prevalent in Hyderabad during 19th century. The officers would realise the revenue from their districts in the currency prevalent in that area but would deposit the required dues in the currency prevalent in Hyderabad, the latter was generally of lesser value than the currency prevalent in particular district. The balance was pocketed by the officers. But the people suffered. A typical example is that of district Bhir.

At the beginning of the 19th century Karrar-Navazkhan Bahadur became Talukdar of the district of Naldurg (Osmanabad). Later the district Bhir was also added to this charge. He died in 1825. His son Amir Navaz Khan was entrusted with the administration of the district Bhir. Writing in 1842, "Gulam Hussain the author of Tarikhe Gulzare Asfia states thus : "After the death of his father Amir Navaz Khan succeeded in obtaining the charge of his district through the revenue officers of Hyderabad, Raja Khusal Chand, Raja Ujagar Chand and Trimbak Pandit. He visited the court twice and was given the titles of Jung, Daula and Mulk. He pleased everybody by liberal presents. He used to deposit the required revenue income of the district through, Lakshman Gir, a Gosavi banker of Kalyani in accordance with the instalments fixed. He was also prompt in payment of emoluments to the salary holders of the state. Amir Navaz Khan used to stay for sometime at Naldurg which was under his charge and sometimes at Bhir and Dharur. When he visited Hyderabad for the second time he spent two lakhs of rupees in giving presents to the officers and clerks of the revenue department (Diwani) and the personal attendants of the Nizam. He also made a nazar of five lakhs of rupees to the Nizam, the ladies of the palace and the revenue ministers. Amir Nawaz Khan held a mansab of 5000."[10]

This incident shows that the officers pleased everybody by liberal grants which amounted more than their regular income. Naturally they collected these funds from the people and ultimately common man was economically crushed. George Casson Walker became the Finance Minister of Hyderabad in 1901. He established an uptodate mint and improved the defects in the prevailing currency.

Nazars :

Nizam had a temptation of accepting Nazars (compulsory offerings on certain occasions) on a large scale. This practice hit hard the jagirdar but as they had no alternative, they collected the funds from the common peasant. Thus ultimately Nazars were shifted on common person, who had to suffer much.

Agriculture and Irrigation :

Agriculture as elsewhere in the country, is the main occupation of the people of Marathwada since times immemorial. The condition of agriculture was not much improved during the period of Nizams. The productivity levels in agriculture in Marathwada remained the lowest when compared to the rest of the Hyderabad state. It did not grow on an appreciable scale of high value of crops like sugar cane and rice. Except for cotton and oil seeds it grew mostly inferior crops. Moreover, the output per acre of all major crops, except groundnut, in Marathwada, were lower than other parts of the state. The low agricultural yield in Marathwada was not due to unfavourable soil and climatic conditions but chiefly due to the lack of development of irrigation and improved methods of cultivation. Only two percent of the gross cropped area was irrigated in Marathwada as against seven percent in Telangana. The vast irrigation schemes which tried to irrigate the agriculture of the state were mostly in Telangana. Marathwada could not receive its appropriate share in irrigation schemes. Hence it is absolutely clear that low productivity of agriculture in Marathwada was not the result of natural factors or lack of potential in the economy but purely due to negligence on the part of the Government and its failure to apply scientific knowledge to agriculture.

Nizam Government loved isolation of economy in order to perpetuate poverty of the primary producers of wealth. The actual cultivation of land could not be taken away from the Hindu peasants because Nizam's Government could not replace them due to their huge number. The Nizams followed a policy of controlling them through the establishment of a belt of Muslim capitalists and financiers around the cultivators. So they encouraged Arabs, Pathans, Rohillas and Marwaris. Naturally the number of moneylenders increased and they became the staunch supporters of autocracy. Consequently the cultivators of Marathwada became victims of indebtedness and whereby lost their lands.

This is evident from the Economic Investigations carried out in Hyderabad state during 1929-1930. "The only district in which transfers have taken place on large scale is Aurangabad where nearly 30 percent of the total cultivated area has been alienated from the families which originally possessed it during last twentyfive years. More serious still, the rate of dispossession is on the increase .... In all two-thirds of the land so transferred has gone into the hands of persons who do not cultivate it themselves and nearly half of this area is being cultivated by the original occupants on tenancy terms which are naturally harsh".[11]

The report describes how the simple Maratha cultivator lost possession of his land, mostly by a gradual process, as the result of accumulation of debt at high rates of interest. This process of dispossession was no doubt hastened by the severe famine which hit hard the district during 1920. But it can not be denied that the poverty of the cultivators hastened the process of dispossession.

It must be noted that villages with fertile soil and connected by good communications became more indebted as money lenders, desired to possess land in fertile villages. The report further adds, "In Nanded only five percent of the dry land and six percent of the garden land was transferred during the previous twentyfive years by process other than regular sale."[12]

The average debt per family in Aurangabad district was Rs.289. The position of landless labourer was far from satisfactory. Most of these unfortunates belonged to the so called "Untouchable" community. Thus the economic condition of cultivators and landless labourers was unfortunate and depressing.

Industry and Transport :

The Nizam Government did not pay any heed for the industrial development of Marathwada till the beginning of the twentieth century. The opening of Hyderabad Godavari Railway in 1900 had an important effect in stimulating trade and industry in the districts through which it ran, particularly Nanded, Parbhani and Aurangabad districts of Marathwada. A large number of ginning and pressing factories sprang up along the Godavari Valley railway. The Parbhani-Purli metre-guage line was opened during the decade 1921-31. This gave fillip to cotton production.

The total road mileage in Marathwada was 1419 miles during 1941. The following is the list of important roads and bridges constructed in Marathwada during the period 1912-1922 A.D.[12 A]

District.	Name of the Road or Bridge.	Amount of expenditure incurred. Rs.
Aurangabad.	(a) Bhir-Shahagad Road.	4,83,018
	(b) Paithan Road.	1,79,878
	(c) Kannad Road.	1,45,106
	(d) Rotegaon Road.	1,40,727
	(e) Ajantha Road.	74,998
	Three Bridges - over	
	(a) Dudhana river.	1,19,186
	(b) Parr river.	57,587
	(c) Shappur river.	63,020
Parbhani.	Kolaha-Manwat road.	83,944
Nanded.	(a) Nanded-Malegaon road.	5,12,872
	(b) Basar Road.	2,90,576
	(c) Bridge over Devagaon Nala.	62,148
Osmanabad.	Hyderabad-Sholapur Road.	2,50,952
Bhir.	(a) Shahagad-Bhir Road.	4,52,918
	(b) Sindhaphana Bridge.	1,11,440
	Grand Total.	30,28,370

The above table shows that an amount of Rs.30,28,370 was spent on the construction of roads and bridges with a view to establish communication between some important towns and district headquarters and capital city of Hyderabad. It is clear that an amount of Rs. three lakhs per year was spent towards the development of roads and bridges in Marathwada. But these efforts were certainly inadequate from the point of view of economic development of Marathwada.

The reasons for the lack of industrial development can be traced to deficiency in socio-economic over-heads which comprise facilities for transport communication, power supply and technical training. The Nizam Government failed to supply these overheads except for a few efforts here and there. Hence Marathwada remained economically backward as Nizam Government did not pay much attention to it. Thus backward economy is the legacy of Nizam's Government.

Economic policy under the Nizams :

All the Nizams followed the policy of dependent economy as it was a weapon to extract obedience from the subjects. They tried to keep the economy of the state in a condition of medieval helplessness. Nizam I had very little time to look after the economic development of the state. However he tried to reduce taxation by eradicating dishonest gains of officials but introduced feudal character in administration. Nizam II concluded six treaties with British and increased economic burden on the masses for the maintenance of troops. Nizam III took little interest in administration and his minister Chandulal managed all affairs of the state, which resulted in condition of insolvency. The people of Marathwada had to suffer due to lawlessness and confusion.

The Nizam IV could not improve the matters much. On the contrary, the system of farming out districts resulted in economic ruin of the state. Consequently Osmanabad and Bhir districts of Marathwada were held by Rohillas and Arabs and the masses became victims of harassment and oppression. During the reign of Nizam V, Salar Jung introduced several reforms and tried to reduce the burden of masses, specially by Revenue Survey, through which the Government undertook to deal with people directly. Aurangabad district of Marathwada could receive the benefit of this survey immediately.

Nizam VI paid attention to improve the finances of the state and carried further reforms initiated by Salar Jung. Thus upto the reign of Nizam VII there was economic stringency due to heavy burden of English army and internal chaos. So the state's resources could not be utilised for the development of agriculture and for the industrialisation in the state. Naturally this resulted in the protection of the interests of rich at the expense of the poor. Nizam VII improved the finances of the state and paid great attention for the welfare and prosperity of the people, by introducing some reforms in agriculture, industry, trade and communications. However, he did not let his private fortune go towards welfare activities. This was inspite of his being the wealthiest man of the world who loved to ammass the wealth. But he led a very simple life.

He established cotton mills, construted huge dams, started coal mines, paper and sugar industries and tried to modernise Hyderabad. He tried to maintain an economic equilibrium between the traditional policy of self-sufficient economy and modern trend of dependent economy by considering welfare of India as a whole.

As regards Marathwada, he started experimental farm at Parbhani for Marathwada tract. Similarly research work was carried out in cotton, jawar, rice, wheat and castor crops. A preliminary survey of cotton tracts was made with the idea of ascertaining the extent of mixture and purity of crop in the gaorani tract side by side with jawar which formed the chief rotational crop in Marathwada. Efforts were made for maintaining the gaorani cotton area in Marathwada region particularly in the districts of Nanded and Parbhani. As regards industrial development, Nanded and Aurangabad cotton mills, paper industry at Kagzipura in Aurangabad district were instances in point.

Thus Marathwada could get some benefits of these reforms. The development of road and railway gave fillip to new ginning and pressing industries in Nanded, Parbhani and Aurangabad districts. Similarly rural reconstruction schemes at Vadgaon and Akola villages in Osmanabad, Chikalthana, Gola Pangri, Malegaon, Sarnath Borgaon in Aurangabad district, Nandapur, Malor, Kok in Parbhani district and Pimpalgaon in Nanded district, laid foundations of village development in Marathwada.[13]

Economic effects of Nizams rule :

Nizams period witnessed a little bit of economic progress in Marathwada. "The evolution from the agricultural to the manufacturing stage has already begun in Marathwada ...... It has started on the road to industrialisation."[14]

Inspite of the efforts made by the Nizams for the welfare of the masses in Marathwada, it can not be denied that most of them remained backward and suffered from semi-starvation. As jagirdars neglected the welfare of the people, thirty percent of the population of Marathwada became victims of feudal bondage and exploitation. Even in Diwani area, people had to suffer due to heavy debts which were the results of poverty and repression.

Describing the condition of agriculturists of Marathwada, John Law remarked, "No where are the people more at the mercy of the moneylender than in the cotton country." Further he adds, "I noticed an inertia (in Marathwada) that I have not found any where in British India."[15]

Jagirdars had several privileges and consequently they benefited by Nizams regime. They amassed huge wealth and spent it lavishly at the cost of poverty ridden cultivators. "There is growing indebtedness among the peasantry and the lower middle classes. Even the middle classes and the so called propertied classes are steeped in debts."[16]

Again, "the financial condition of the middle classes is even worse. They have no property to mortgage and no capital to invest in trade or industry. Perforce, they have to fall back on Government service, which is becoming scarce day by day."[17]

Not only this, some jagirdars and feudal lords like Deshmukh and Deshpande, grabbed the best fertile land and made it their own property, thereby reducing the cultivating peasant to the position of tenant at will.

As regards budgeting system we find that Hyderabad Government always prepared (particularly during the reign of Nizam VII) surplus budgets ~~were presented~~ even if there was depression, famine or pestilence.

Surplus budget was considered as a privilege. Hyderabad Government collected more money from the masses than it actually required.[18] But such surplus budgets led to administrative extravagance. It must be noted that 15% of the revenue was spent on police and military, whereas education and medical relief accounted for 2% to 3%. Thus huge amount was taken from the pockets of the people but there was very little effort to provide them adequate returns. Such was the lamentable state of affairs as regards budgeting.

It should be the primary concern of a state to incur expenditure on objects which tend to promote the moral and material well being of the subjects. While the increased revenue and profit are a legitimate business of the state, that is not the only end which the state should pursue. Its main object is to secure the happiness and contentment of the people from whom revenue is derived. Unfortunately Nizam Government failed to implement these basic principles of economic development. Naturally this policy had direct impact on the citizens of Marathwada as they could not get the economic benefits of development.

Thus we find that residents of Marathwada had to suffer due to wrong economic policy followed by the Nizams. Consequently economic disparities between rich and poor increased tremendously. Besides this, preferential treatment given to Muslims by Nizam VII, hit hard the peasantry and gentry also. Hindu subjects had to suffer much as compared to their Muslim brothers.

Agriculture, in Marathwada, was at the mercy of monsoons but no adequate efforts were made to undertake irrigation schemes and consequently condition of agriculture remained backward and oppressed, which entailed cultivators in debts. Moreover, lack of provision of socio-economic overheads by the Government in Marathwada region hit hard the economic development of the masses. In brief, Nizams regime made rich richer and poor poorer, as Nizam Government protected the interests of feudal lords.

Besides this, Razakars, under the leadership of Kasim Razvi, carried out various raids against the Hindus of Marathwada and destroyed their property by burning several villages and ammassed huge wealth through plunder and ravage. An idea about the gravity of the economic loss can be gauged from the following table.[19]

An abstract of the economic loss in Marathwada

District.	Number of families affected due to Razakar depredations.	Total number of villages seriously affected due to burning and arson.	Total value of economic loss of property and wealth. Rs.
Aurangabad.	178	5	19,89,300
Osmanabad.	757	13	33,84,650
Parbhani.	132	10	8,86,595
Nanded.	276	6	10,68,400
Bhir.	2	1	11,000
Total.	1345	35	73,39,945

Thus total value of destruction, in Marathwada, amounted to Rs.73,39,945. Out of this, Osmanabad district bore the brunt of it with the highest loss of Rs.33,84,650 while Bhir district suffered comparativel less with a loss of Rs.11,000. In all 1345 families become the victims of major operations of Razakars. Out of these Osmanabad district took a heavy toll i.e. 757 families. These major raids hit hard thirty five villages in Marathwada and Osmanabad district ranked highest i.e. thirteen villages. This is the general picture of economic loss in Marathwada. Now let us study the comparative picture of economic loss among the various talukas of Marathwada.[20]

Talukawise picture of economic loss

District/Taluka.	Villages suffered.	Amount of loss. Rs.
1. Aurangabad District.		
(a) Jafarabad.	Mahora Khaparkheda Warud Bujurg.	16,52,000
(b) Soyegaon.	Palaskheda.	2,97,300
(c) Sillod.	Wadod Bujurg.	40,000
2. Osmanabad District.		
(a) Osmanabad Taluka.	Chilwadi.	1,72,810
(b) Udgir.	Wadgaon Eki Kaulkhed.	6,61,040
(c) Kallam.	Dhanora.	6,76,800
(d) Tuljapur.	Nandgaon.	10,36,600
(e) Omerga.	Achler Gunjoti.	49,500

District/Taluka.	Villages suffered.	Amount of loss. Rs.
(f) Ausa.	Sarola Masurdi.	89,500
(g) Bhoom.	Ieet Anjansoda Chandwad.	1,91,000
(h) Nilanga.	Nilanga town.	5,42,000
(i) Latur.	Part of Latur town.	5,400
3. **Parbhani District.**		
(a) Kalamnuri.	Shevala, Pardi, Dati Kaij, Bothi, Akhada Balapur	6,67,195
(b) Partur.	Shevali Dahifal Wai.	2,03,400
(c) Pathri.	Part of Pathri town.	11,000
(d) Basmat.	Part of Basmat town.	5,000
4. **Nanded District.**		
(a) Bhokar.	Therban Kini Shringarwadi	7,84,900
(b) Hadgaon.	Hadgaon.	2,21,500
(c) Deglur.	Part of Deglur town.	15,000
(d) Nanded taluka.	Dhoki.	22,000
(e) Mudkhed.	Part of Mudkhed.	5,000
(f) Kinwat.	Pardi Khurd.	20,000
(5) **Bhir district.**		
(a) Kaij.	Part of proper Kaij.	1,000
(b) Manjlegaon.	Chinchala.	10,000
	Total.	73,39,945

The forgoing table shows that seven talukas of Marathwada experienced loss of over Rs. five lakhs. Of these four talukas were from Osmanabad district. Thus Osmanabad district suffered heavily. Out of various talukas of Marathwada, Jafarabad taluka of Aurangabad district suffered most (i.e. Rs.16,52,000). Tuljapur taluka of Osmanabad district ranked second in economic loss. Bhokar taluka of Nanded district, Kallam (Osmanabad district), Kalamnuri (Parbhani district), Udgir (Osmanabad district) and Nilanga (Osmanabad district) followed Tuljapur taluka of Osmanabad district in the order of economic loss.

This is the rough picture of economic loss of property and wealth. Loss to human lives were virtually unaccountable and the trail of horrors perpetrated by the Razakars had shaken and stupified the people with ~~x~~ a sense insecurity.

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CHAPTER : V

EDUCATIONAL SYSTEM AND LITERARY ACTIVITIES

Education plays a vital role in the creative growth of a nation. Our future depends on the kind of citizens that we develop and on the kind of education we give to our children. Education occupies a significant position in the life of an individual in particular and society in general. Ultimately it is education and the literate society which enhances the moral and material values and the general upliftment of the aesthetic sense of the nation.

The structure of educational system is more important than the economic and administrative pattern of the nation, as it is the basis on which a country is built. Economic development of a nation depends upon what kind of education is imparted to the younger generation. The efficiency and success of any type of administrative machinery depends upon the nature of education. Similarly social and cultural development depends upon the nature of education as it is the means and vehicle of development. Besides this, education is the most important factor in achieving the rapid economic development and technical progress and in creating social order based on the values of freedom, social justice and equal opportunities. Programmes of education, therefore, assume great importance in the overall efforts towards the development of natural and human resources.

Education means to draw out the best in human beings. It means development of physical, intellectual, psychological and emotional energies of an individual, in order to equip him for suitable status in society. "Good Education" should touch on the life of students at every point and not at the intellectual level only. The human aspect, the mental and spiritual aspects must be harnessed and developed. Thus an integrated development of the students is the desideratum of good education.

The process of drawing out the best in human beings, can best be achieved under favourable circumstances. "Religion goes from heart to heart" is an important proverb. This is more true in regard to education. It is only the heart that can pour out true education. Unless the inner chords of the human heart are touched, the personality of the student can not evolve. This in its turn requires a pure and developed heart with suitable atmosphere, conducive for intellectual development. Suitable atmosphere, presupposes sufficient educational facilities, best teachers, adequate library facilities and freedom. Intellectual development can be attained if the above mentioned pre-requisites are made available.

Now let us examine the condition of intellectual climate that existed under the Nizams' rule. Prior to 1948, Marathwada was an integral part of the former native state of Hyderabad. Ever since the introduction of modern education Urdu was the medium of instruction through out the Nizam territories. Persian and Arabic were the only other languages encouraged, besides English, which was taught as a second language. All the primary and secondary schools were run by the Government. Private enterprise, in education, was almost forbidden. Every public activity was looked upon with suspicion. Even literary activities were considered as political. Permission had to be sought to hold any function, social, cultural or otherwise, let alone those of political nature.[1]

Spread of Islamic culture was the main aspect of the educational system during the Nizams' rule. The establishment of Osmania University gave fillip to Muslim ambitions and aspirations, facilitating the spread of the creed of the rulers. The whole atmosphere of the University was filled with an aroma of Islamic fervor. As a result, other branches of knowledge did not receive the attention that was due. There were special facilities for the education of the sons of jagirdars and the elite. Government did not bother much about the education of the common man. Now let us study the development of education in Hyderabad state, in general and Marathwada in particular~~s~~.

History of Education :

Prior to the middle of 19th century, public made their own arrangements for the education of their children. A few educational centres were attached to the temples and Masjids where the "Three R s" were taught alongwith knowledge of religion and religious scriptures. In other words, the educational system was very much akin to the ancient and the medieval pattern.

The history of public instruction in the Nizam's dominions goes back to the reign of Sir Salar Jung, the Prime Minister of Hyderabad (1853-83). He was the first statesman to have taken the steps towards public instruction by founding the Darul-Uloom or Oriental College in the city of Hyderabad which was placed under the Educational Board. In the words of that great statesman, "The Darul-Uloom was to be the centre of oriental learning in the Deccan and the means of diffusing a taste for culture through our own classics." But these efforts were mainly restricted to Hyderabad city.

The first step for educating people in the districts of the state was taken in 1859-60 (1269 F.). Government ordered opening of two schools, one Persian and the other Vernacular, in every taluka by making provision of Rs.87 per month per school. Similarly one school at each district headquarters was established by providing Rs.150-00 per month. The carriculum consisted of Mathematics, History and Geography besides languages (Marathi, Urdu, Arabic, Persian, Telugu and English). The Department of Education was established in 1869-70 and Mr.Wilkinson was appointed as the first Director of Public Instruction. "Madarasae Aliya" was founded in order to provide a sound English and oriental education for the sons of jagirdars, both Hindu and Muslims. Thus Government was not very keen about the education of common man, but it was concerned about making provision for the classes of the nobility and Muslims.

As regards the introduction of English education in Marathwada, the year 1874 witnessed the opening of Anglo-Vernacular school at Aurangabad. The subjects taught in normal school were History, Geography and Mathematics. Mr.Syed Husain Bilgrami became the Director of Public Instruction in 1883-1884 (1293 F.). He gave fillip to the establishment of Lower Middle Schools at Nanded, Jalna, Tuljapur, Latur and Bhir in Marathwada. In the year 1892-93, Aurangabad High School was elevated to the rank of Second Grade College but the progress of the college was hampered due to plague and subsequently it was abandoned in 1904-1905 (1314 F.).

Later on, Dr.Ross Masood (grandson of Sayyad Ahmad) and the founder of Aligarh University) became the chief officer of the Education Department. He established a Urdu Middle School in every taluka and Urdu High School at district headquarters. Consequently Urdu education contributed to the growth of Muslim impact on the society in general. Similarly, Mr.Mackenzie submitted a new scheme of education. It was decided to convert all rural schools into agricultural schools. Besides this, all urban schools were to teach trade and commerce. The purpose of the scheme was to retain rural masses in villages only. It is well known that majority of the Hindus lived in villages. It was, therefore, planned to execlude the Hindus from intellectual sector. It was said that such a scheme would avoid educated unemployment. But actually the Nizam Government wanted to keep Hindus backward in education in order to avoid competition for Muslims in services.

Literacy :

Percentage of literacy is the real index of the progress of education. Following table shows the figures of literacy in Marathwada.[1(A)]

Year.	Percentage of Literacy	
	Male and female together, in Marathwada.	State level.
1911	2.3	3.2
1921	2.4	3.3
1931	3.5	4.3
1941	7.4	9.3

The percentage of literacy could not increase over a period of 30 years i.e. 1911 to 1941. It increased from 2.3% in 1911 to 7.4 in 1941, that means 92% of the population could not even read and write. Marathwada also lagged behind in literacy. Following table shows the percentage of literacy among males and females in Marathwada in 1941.[1 (B)]

Year.	Male %	Female %
1941	14.6	4.3

The comparison of literacy among males and females in Marathwada shows that males exceeded females and the condition of female literacy was still worse. Similarly comparative study of literacy in Marathwada and Telangana reveals that Marathwada lagged far behind Telangana and the state as a whole.[1(C)]

Region.	Percentage of literacy.
Marathwada.	7.4
Telangana.	14.3
Hyderabad state.	9.3

This was the result of lack of educational facilities and wrong policy followed by the Government.[1(D)]

Religion-wise literacy

Year.	Percentage of literacy.		
	Hindus.	Muslims.	Difference.
1911	2.2	3.4	1.2
1941	6.52	13.32	6.80

The above table shows the comparative percentages of literacy in 1911 and 1941, among the two important religious groups of the society. The percentage of literacy among Hindus was 2.2 in 1911 and it increased to 6.52 in 1941. Thus there was three-fold increase during thirty years. As regards the percentage of literacy among Muslims, it was 3.4, in 1911 as compared to 13.32 in 1941. Thus during thirty years, the percentage has increased more then four times. This tremendous increase of percentage of literacy among Muslims can be attributed to special facilities provided by the Government to Muslim students and the introduction of Urdu medium. The Hindus who constituted the majority population lagged far behind in literacy as compared to their Muslim brothers. Similarly, Christians and Parsis made considerable progress during the thirty years duration.

Following table shows the comparative position of literacy in Hyderabad state with some other states.[1(E)]

Literacy per Thousand.	
Travancore.	470
Mysore.	120
Cochin.	350
Bombay.	190
Madras.	130
Hyderabad.	70
Marathwada.	70

The above table shows that in Travancore with a population of just about one-third of that of Hyderabad, literacy was 470 per thousand. In Cochin, which was as big as a district of Hyderabad the literacy was 350 per thousand. In Hyderabad it was 70 per thousand. Thus Marathwada, alongwith the state remained backward in education as the Nizam Government neglected the development of education.

Primary education :

There was no Kindergarten in the districts of Hyderabad state. No provision was made for universal primary education. Primary education in the local vernaculars was provided everywhere in the state, with parallel classes in Hindustani. Some parents preferred Urdu medium rather than Marathi medium for their children because of practical utility and official pressure.

Thus in practice the object of vernacular medium was neglected by putting forward several excuses namely dearth of competent staff and employment of Muslims to teach the vernaculars. Following table gives details about the total number of primary schools in Marathwada during the period from 1922 to 1937.[1(F)]

Years.	Number of Primary schools.	Number of students.
1922	962	51,181
1927	924	49,039
1932	1013	59,141
1937	1049	56,850

There were 962 primary schools in Marathwada during 1922. The number increased to 1049 in 1937. Although, there was a slight increase in the number of schools, yet it was far from adequate and the proportion of literacy remained disappointly low. This is evident from the remark made by the Director of Public Instruction, in 1938, "In primary education more specially, there is great deal of room for expansion and development. Not only are more primary schools required, but the quality of the instruction imparted in them needs to be greatly improved. The object should be to develop primary education in such a way as to make it suffice for the ordinary daily needs of the masses."[2]

The percentage of students under instruction to the population of school going age was 18.7 in 1938 as against 18.1 in 1937 (1346 F.). In Marathwada, this proportion was 20 percent. Moreover, the Nizam state consisted of jagirs, Paighas and Sarf-i-Khas. The condition of education was worse in these feudal tracts than in Diwani Ilaqas. This can be observed from the remark made by the Director of Education: "While in those parts of the dominions for which the Department is directly responsible as far as education is concerned, there is one school for every 17 square miles, the area covered by jagirs, Samasthans and Paighas have one school for every 231 square miles."[3]

Hindus were discouraged regarding education and literacy. Government spent on an average Rs.46-00 per month, per primary school. This amount was alarming when we see the horrible percentage of literacy in Marathwada which was 7.4 only. The whole educational environment in the districts was generally in favour of Muslims and upper class Hindus. Naturally it was not unattainable for the common man and hence he lagged behind in education. The observations of John Law are worth recording in this context: "It is not, it seems to me, the educational system that needs to be improved but what the Hindu pupils want in the primary schools is less red tape and more encouragement."[4]

In short, unconducive atmosphere, red tapism, negligible amount of investment in primary education and proportionately less incentive, hit hard the growth of primary education in Marathwada. Consequently several defects cropped up in primary schools run by the Nizam Government. The then Director of Public Instruction pointed out the following defects in primary education of the Hyderabad state.

(1) The teaching in nearly 90% of the schools was inefficient.

(2) Nearly 90% of the schools were housed in insanitary and inadequate rented buildings.

(3) More than 50% of the teachers were untrained.

(4) There was a serious lack of furniture, maps and other educational requisites in the schools.

(5) Owing to the inefficiency of the teaching staff the prescribed, curriculum was not taught properly.[5]

Secondary Education :

The educational policy of Nizam was such that it tried to keep the people divided by adopting various methods, such as the Urdu medium and emphasis on Islamic culture. There were two alternative systems of secondary and higher education in vogue in Hyderabad prior to 1915, one imparting education through Urdu medium and the other through English.

The institutions under the first system were known as "Rushadia", "Faukania" and "Darul-ulum." Special emphasis was laid on the study of Islamic literature and Islamic culture in these schools. The students could appear for "Munshi", Moulvi and oriental diploma examinations. The Nizam Government conducted these examinations and recognised them for admission to Government services. Muslim students whose mother tongue was Urdu enjoyed the benefit of these facilities.

The institutions under the second system were known as "Middle Schools", "High Schools" and "Colleges". The students studying in them could appear for H.S.L.C., Intermediate and B.A.examinations of the Madras University. The education in these institutions was secular and the students who attended them, were mostly non-Muslims. The two alternative systemsof education afforded Muslim students the choice of studying either through their mother tongue or through English. But non-Muslim students had no such choice.[6] This was unjust. Naturally Muslim students could avail comparatively better facilities of education than their Hindu brothers.

There were only eight High Schools in Marathwada, two each in Aurangabad, Bhir and Osmanabad districts and one each at Parbhani and Nanded districts.

Mr.Mayhew, an Englishman, was appointed to suggest modifications in educational pattern. He suggested modifications and converted all English medium schools into Urdu medium schools. Thus the modified form removed main stumbling block of English medium and replaced it by Urdu. Moreover, Islamic theology was made compulsory for every Muslim students.

Government should have made provision for the education of the non-Muslim students through their mother tongue (i.e.Marathi) at least in secondary schools. But unfortunately it failed to do so.

Now let us examine the condition of secondary education. There was a tremendous gap between the primary and secondary stages. Hindu students were handicapped by sudden transition from a Vernacular to an Urdu medium. The text books prescribed were written almost by Muslims. The language consisted of Arabic and Persian terminology, which was difficult to learn for Hindu students.

The language text books and history books contained only details regarding Muslim invasion of India and the so called blessings brought by the Turks and Moghals. History books were not written by impartial historians and so contained over emphasised presentation of the contribution of the Muslim rulers. Proper emphasis was not laid on Hindu culture and civilisation. Maratha and Sikh heroism was intentionally dropped.

Hence students did not have the required interest and motivation in education due to defective system of education and an unsuited curriculum alien to the avowed values of the people. Similarly, most of these schools were invariably manned with inefficient and unqualified teachers. Besides this, Marathi language was kept as optional at High School stage. Students had to select either Marathi, Higher Mathematics, History of England or religious history of Islam in eighth standard. Naturally, intelligent Hindu students offered Higher Mathematics instead of Marathi. Thus the study of their mother tongue was required to be sacrificed under the existing system.

The gradual and systematic elimination of the mother tongue of the vast majority of the population cut at the root of the individual cultural traits of the race and consequently a Hindu in the state was greatly Muslimised in tongue. Marathwada was no exception to this. The sacrifice of mother tongue for Urdu was a great hurdle in the intellectual development of an individual. The views of Prof.S.S.Lory about knowledge through mother tongue are worth noting in this respect: "Mind grows only in so far as it finds expression for itself, it can not find it through a foreign language. It is sound language learned at the mother's knee that the whole life of feeling, emotion thought gathers. If it were, possible for a child to live in two languages at once equally well, so much the worse. Intellectual and spiritual growth would not there by be doubled but halved .... words accordingly must be steeped in life to be living, and as we have not two lives but only one, so we can have but one language. To this mother tongue then, all other languages we acquire, are merely subsidiary."[7] If we accept this criteria of education through mother tongue, then thrusting of Urdu language upon the students of Marathwada, as the medium of education, was totally unreasonable and unjust. Nizams' Government suppressed the Vernaculars of the country and gave a death blow to the culture of the people. However, when viewed it in a wider context, the imposition of rulers religion, culture and language on the ruled was a regular phenomenaon through out the history of the world. It of-course, created a gulf between the ruler and the ruled. Similarly preferential treatment towards Urdu created a hurdle between the intellectuals of the two communities and raised psychological barriars.

The Nizam Government brought together two different groups, one studying through its mother tongue and the other studying through English medium. Education of one section through its mother tongue and denial of the same right to the other was a gross injustice. The compulsion of Urdu medium was most insulting and injurious from the point of the Hindu student. It created unhealthy atmosphere in intellectual sector. One group was learning with ease and comfort as it was their mother tongue. They felt confident about their abilities and ambitions. But the other group was labouring under the weight of a non-mother tongue necessarily suffered from an inferiority complex, which entailed them in disappointment and frustration in life. Such was the tragedy of so called equality of opportunities in education. Inequality in educational opportunities bred suspicion, grudge and hatred.

Such was the pitiable condition of education in Marathwada, which intensified drop outs from primary stage to High school stage. Let us study the case of drop outs in Marathwada from primary stage to High School stage during 1922 to 1937. Following table provides the details regarding enrolment of students and percentage of drop outs in Marathwada during 1922 to 1937.

7(A)

Enrolment of students

Year	Number of students			
	Primary stage.	Percentage of drop outs.	High School stage.	Percentage of actual attendance.
1922	51,181	-	2429	-
1927	49,039	96.40	1850	3.60
1932	59,141	93.10	3426	6.90
1937	56,850	90.80	5452	9.20

There were 51,181 students in primary schools of Marathwada during 1922, Out of these only 1850 students went to High school stage in 1927. Similerly there were 49,039 students in Primary Schools during 1927. Out of these only 3426 joined High School stage. Corresponding figures for 1932 were 59,141 in primary stage and 5452 in High School stage in 1937.

Thus it is clear that out of one hundred students at primary stage, only four students reached as far as High School stage in 1927. The corresponding figures for 1932 and 1937 were seven and ten respectively. Hence, roughly we can say that about 10% of students of the primary stage went upto High School stage thereby leaving 90% students in ignorance. The situation was so appeling when viewed against the background that the most negligible microscopic fraction of the population attended the school. It was nothing but criminal waste produced by Nizams' Government due to its unsound educational policy.

Besides this criminal waste, Nizam Government retained its strong-hold on education by putting several restrictions on private enterprise, regarding recognition and financial aid. Not only this, Government competed with private schools by starting its own schools with lesser fees and thus eliminated the private sector in education. All rules aimed at state monopoly in education. Following rules were applied to private schools.

"(1) Educational institutions having 15 or more pupils on their registers, which are neither in receipt of grant-in-aid from Government nor are recognised in any way by the Educational Department will be considered as private institutions.

(2) In future, no private institution will be started by any person or persons unless the sanction of the proper authorities is obtained for the same.

(3) Any person or persons desiring to start a private institution shall apply for permission to the authorities concerned furnishing details on the following points:

(a) Object of starting the institution.

(b) Description of building to be used and its condition.

(c) Curriculum to be followed.

(d) The number of teachers to be employed and their qualifications.

(4) If any private institution admits any pupil of a Government recognised or aided school who has not obtained a transfer certificate, the authorities of the private institution will be bound

to send away such pupils on the proper representation of the authorities of the x institution which the pupil left without transfer certificate.

(5) With exception of such children as are suffering from some contageous disease, all private institutions shall be open to all students without any distinction of religion, nationality, caste or creed.

(6) The curriculum for private institutions shall not include (a) religious instruction of a nature that would hurt the (religious) feelings and susceptibilities of the pupils following other creeds and (b) any instruction whether of a political or non-political nature which is likely to disseminate feelings of disloyalty either towards the ruler, the Royal family or the Government.

(7) All private institutions shall submit on prescribed dates their annual returns to the proper state authorities.

(8) The founders or the managers of all such private institutions as came into existence before the promulgation of these rules, should furnish the detailed information regarding their schools in prescribed form within three months from the date of this circular and should also state the exact date when they were established.

(9) If any private institution is opened after the promulgation of these rules, without previously obtaining the permission required by these rules of if any existing private institution fails to submit the Annual Return, required by the above rules, or violates them in any way, the Director of Public Instruction will take the necessary

steps either through the Taluqdar of the district or the Police Commissioner of Hyderabad city to have such school closed."[8]

These restricts resulted in the closure of several private schools. Under such circumstances it was impossible for private secondary schools to be opened and run efficiently. Following table gives details about the condition of private schools in the state from 1901 to 1941.[8(A)]

Years.	1901	1921	1931	1941
Government Schools.	847	3986	4283	5502
Private Schools.	1840	4053	1049	1498
Total.	2687	8039	5332	7000

The above table shows that there was progressive increase in the number of private schools from 1901 to 1921. This was the result of communal policy of Government which compelled people to start their own educational institutions for the development of masses. Accordingly a few private schools (in Marathwada) emerged at places such as Aurangabad, Mominabad, Parbhani, Hipparge and Nanded. It is interesting to record here the reasoning of the Government for the existence of so many private schools, from a confidential report, "The reason for the existence of so many private schools in Osmanabad is, I was made to believe, that the Hindus did not like the curriculum and they wanted reading, writing and a little arithmetic to suit their requirements in bazar accounts, while the Muhammedans complained that there is no Quaran Shariff reading in Government schools."[9]

Government imposed several restricts on private schools after 1921. The regulations were too strict. Consequently the number of private schools dwindled and concomitantly the enrolment of students drastically suffered. For instance there were 4053 private schools in 1921. But the number of private schools went down to 1498 in 1941. Thus over a period of twenty years 2555 private schools were closed due to restrictions of the Government. Moreover, Government also opened its free schools to compete with the private ones. It was this double edged weapon of the Government which was responsible for the extinction of about three thousand private schools.[10]

How the Nizam Government harassed those private institutions which continued to function, can be gauged from the example of Shri Yogeshwari Nutan Vidyalaya, Ambejogai (Mominabad) in Bhir District. Yogeshwari Nutan Vidalaya, a private institution at Ambajogai, was run by the local Hindus. It was a primary school upto 1935. The management decided to provide more educational facilities to the backward region by developing that institution into a full fledged High School. Babasaheb was notified as Headmaster. The organisers requested the Education Department for permission and recognition. The Collector of Bhir had presided over the function of the inauguration of the Middle School section. Inspite of all the entreaties made by the organisers to get recognition from the Education Department, nothing tangible came out. Government desired to close the same for want of Government's recognition.

Organisers conducted the institution with full confidence and the number of students shot up to about one thousand inspite of the great element of uncertainty. The local Government Middle School was gradually getting depleted in strength. The students could grow in freedom in a private institution while they had to compromise their sense of self-respect in the Government institution. The public preferred to send their children to private institutions rather then to Government conducted ones, inspite of the fact that the tution fees charged in private institutions were higher.

Government should have welcomed the policy of management for their courage and efforts in starting High School at Ambajogai. But unfortunately Government tried to harass the organisers by starting their own High School. Instead of encouraging private sector, it tried to compete with private management by starting its own High School. Not only this, Government issued orders to the management to close the High School classes in their institution and transfer the students to the Government School. It must be noted here that before the High School was opened in the privately managed institution, the people of Ambajogai (Mominabad) had approached the Government with a request to open High School classes in Government School, but Government then had expressed its unwillingness to do so.

When people themselves were conducting a High School, Government ordered to close their classes which sounds ridiculous. Government High School required an amount of twenty thousand per year, a duplication resulting in unwise and antagonistic policy on the part of the Government

It could have provided financial assistance to private enterprise in education. Organisers of the Nutan Vidyalaya refused to obey the order of Government for the closer of classes and the transfer of students.

A period of great anxiety and mental tension followed and finally at the end of the third year, just a little before the first batch of students was due to appear for S.L.C.examination, Government sanction was accorded. Thus the students and the management had endured moment of anxiety and uncertain decisions for three years, just for recognition. This delay caused mental and financial sufferings to the teachers and the taught. It was a triumph of a public cause, though the issue was not a big one. It was a great psychological success recorded by the private management.[12]

Thus the organisers of the private schools had to experience the same type of harassment for recognition. In this process not many private organisations could withstand Governmental pressure tactics, intimidation and indifference. Consequently private institutions could not emerge in large numbers in Marathwada. So educational development was arrested. Moreover, education was confined only to the upper classes as they could manage to send their sons to attend the schools at taluka places. Poor and backward classes could not make such arrangement for the education of their children and hence remained in ignorance and darkness. Describing the condition of the state of education in Aurangabad district, Dr.Bradley remarked, "Education, such ask it is, may be said to be exclusively confined to Brahmans, shopkeepers, saukars and upper classes of Mohomedans."[13]

If we compare the condition of Secondary Schools in Travancore, one notices their promising achievements. Travancore Government took active interest in promoting private enterprise in educational sphere. But unfortunately, the Hyderabad Government was apprehensive of private educational institutions and hence discouraged their growth. In Travancore, all secondary education was imparted through the mother tongue of the students, which was denied to him in Hyderabad state. Travancore, therefore, could producex able teachers who could create interest in the students, lessen their strain and make their education easy and interesting while the Hyderabad Government could not do so. Following table shows the backwardness of Hyderabad state in secondary education in 1940-41.

State.	Number of Secondary Schools.	Number of students.
Travancore.	836	2,58,675
C.P. and Berar.	809	1,37,469
Hyderabad.	208	41,849

Compared with Hyderabad, Travancore had less than one-third population and still lesser income. Inspite of this, Travancore had a four-fold number of secondary schools and six-fold number of scholars studying in them, when compared to Hyderabad state. This was so because Government took active interest in the promotion of education and patronised private efforts. This condition was naturally applicable to Marathwada, as it formed a part of former Nizams state. Besides primary and secondary schools, there were special schools, which included these categories viz. Adult Schools, Religious Schools, Schools for depressed classes, industrial and vocational schools etc. Out of these, the Nizam Government paid more attention towards religious schools of Muslims (Dennia schools). Huge funds were spent for the development of these schools. Sanskrit and Vedic schools received a negligible amount.

There were only two vocational schools in Marathwada, one at Aurangabad and the other at Bhir. The condition of special schools in Marathwada was not encouraging. Therefore, condition of literacy and education remained neglected. As regards the condition of female education in Marathwada, there were only two High Schools for girls in Marathwada, one at Aurangabad, and the other at Osmanabad. Rest of the districts had no such facilities and consequently the condition of female education was alarming. There was glaring inequality in female education as Hindu girls lagged far behind Muslim girls, due to Urdu medium with the special facilities available to Muslim girls.

Thus the whole system of education was utterly inadequate and, one may say, intentionally carried out. Commenting on the condition of education in Indian States, P.L.Chudgar, Member of the Indian States

Peoples Delegation to England remarked, "A few brilliant exceptions, such as Mysore, Travancore and Baroda, form a pleasant oasis in the dry desert land of Education in Indian States."[14] Thus the Hyderabad state did not contain even a few shrubs if not an oasis in the empty desert of education.

Higher Education :

Now let us study the condition of higher education. The aims of higher education, summerised by the Kothari Commission, are as follows :

"(1) To seek and cultivate new knowledge, to engage vigorously and fearlessly in the pursuit of truth, and to interpret old knowledge and beliefs in the light of new needs and discoveries.

(2) To provide the right kind of leadership in all walks of life, to identify gifted youth and help them develop their potential to the full by cultivating physical fitness, developing the powers of mind and cultivating right interests, attitudes and moral and intellectual values.

(3) To provide society with competent men and women trained in agriculture, arts, medicine, science and technology and various other professions, who will also be cultivated individuals, imbued with a sense of special purpose.

(4) To strive to promote equality and social justice and to reduce social and cultural differences through diffusion of education and

(5) To foster in the teachers and students and through them in society generally the attitudes and values for developing the good life in individual and society."[15]

The question of higher education in Hyderabad state was discussed in 1917 (1326 F.). Mr.A.Hydari, the then Secretary pointed out thus:

"We require a new University free from the evils inherent in the present system and calculated to undo its deplorable effects. The University so founded shall be based on the fundamental principles of education and shall take into consideration the peculiar needs of the people and their national characteristics. It shall preserve all that is best in the present and ancient systems of education. It should be both an examining and teaching body and in addition to this undertake to compile and translate books using the Urdu language both for the imparting of knowledge and the training of the intellect."[16]

Unlike the prevailing universities, it was not to content itself with merely diffusing knowledge but was also to aim at the moral training of the students and to develop originality in them. Such were the noble aims of the higher education advocated by the intellectuals of the then Hyderabad state. Mr.Hydari pointed out the basic defects of the prevailing system of education. It caused an unwarranted strain on the students memory as he had to master the intricacies of foreign language and he lost originality. So Urdu was suggested as a medium of instruction, because it was not only the official language of the state but also the language of the elite.

Accordingly Osmania University was founded on 28th August 1919. It adopted Urdu as the medium of higher education and advanced the cause of Islamic culture. So Lord Irwin observed in 1929, "It will be the task of mature statesmanship so as to shape the policy of the Osmania University that it may have as strong as appeal to the Hindu as to the Mohamedan subjects of your state." Unfortunately this warning failed to carry any weight with Nizam Government except paying lip sympathy.

As regards the facilities of higher education in Marathwada, an Intermediate College at Aurangabad was founded in 1923 as one of the constituent colleges of Osmania University. It was to cater to the needs of higher education of the entire Marathwada region. This college was affiliated to the Madras University prior to the establishment of Osmania University. Aurangabad High School was raised to the rank of second grade college in 1892-93. But it was closed down in 1904 for want of sufficient number of students. Mr.Syed Mahammed Amir Ali was the principal at that time. Science classes were commenced in 1929. The first principal of Government College was a great Urdu scholar, Dr.Abdul Haq.

There was no medical or engineering college in Marathwada. Students had to proceed to Hyderabad for such education. As regards technical education, industrial school was established at Aurangabad in 1890. It was reorganised in 1901 and provided courses in embroidary, carpentry, carving, drawing, tailoring, goldsmithy, silversmithy, blacksmithy, weaving, lace making, carriage building, electroplating and metal engraving. A similar type of technical school was started at Bhir in 1902. Thus except technical schools at Aurangabad and Bhir there were no facilities for professional education in Marathwada. Hyderabad city was the only centre of education which was not easily accessable to a common student and hence Marathwada remained outside the purview of educational activities.

All people of the state could not derive equal benefit out of Osmania University as it introduced Urdu medium in higher education and made provision of religious education for Muslims. Following table shows the expenditure on education since 1881 to 1941.

Year.	Expenditure on education. Rs.
1881	2,29,220
1891	3,03,293
1911	10,19,787
1921	67,63,101
1931	1,07,12,000
1941	97,33,120

Expenditure on education has increased tremendously from 1881 to 1941. It was about Rupees three lakhs in 1881 and it rose to Rs.68 lakhs in 1921 just after the establishment of the Osmania

University. It further rose to Rs.107 lakhs in 1931. Though the expenditur on education increased tremendously, the majority community of the state or Marathwada for that matter could not receive benefit of this huge investment due to faulty policy followed by the Government. It is unfortunate to note that inspite of heavy expenditure the progress of education was far from satisfactory, not even 9% of the population could be literate.

The Osmania University was the white elephant of the state. The major portion of the expenditure incurred on education went to the University and other departments like translation Bureau and Publication section. The Osmania University gave full expression to Muslim ambitions and aspirations. The courses prescribed by the University were in favour of Islamic culture and civilisation. It was the most effective agency of spreading the ideas of communalism in the state. It created a feeling of superiority among Muslim students and discouraged Hindus from higher education.

Hyderabad Government spent huge amount on higher education and produced a large number of Muslim graduates. Theology Department of Osmania University spent Rs.2850-00 per student per annum. Similarly Government Women's College spent huge amount for 21 girl students (all Muslim). Thus Government Womens' College was run at the expense of primary education of masses. Bombay Government spent only 81 lakhs of rupees ~~of~~ on collegiate education consisting of 38 colleges and 22,149 students, whereas the Hyderabad Government spent 16 lakhs of rupees on 10 colleges and 2525 students. Thus the Nizam Government spent a large amount for the education of small number of students and colleges. It was nothing but a great national waste for the upkeep of a small Muslim community. In view of the above the Nizam's Government was specially interested in providing exclusive education to a few who belonged to the elite and the aristocracy.

Preferential treatment was given in awarding foreign scholarships and educational loans for going abroad. Four European and Egyptian scholarships were awarded to Muslim students only. Even loans for higher education abroad were awarded to Muslim scholars only.[17]

The effect of this policy was that the Muslims held all Government offices. Government was eager to increase the number of employable Muslims in Government services and consequently, educational machinery of the state was utilised for this purpose and ultimately cultural and economic differences between ruling caste and the masses increased rapidly. People of Marathwada had to experience all these sufferings endured the Nizam's educational policy. There was deliberate suppression of educational activities in this region. The Hindus became completely Urduised, having been taught in that language at the expense of their mother tongue.[18]

It is interesting to examine the correspondence between Salar Jung I and Mr.Blunt, regarding the foundation of Osmania University of Hyderabad. The correspondence reveals that though Osmania University was founded on 28th August 1919, the planning for starting such a University was going on since 1884.[19] Wilfred

Sewen Blunt, an Englishman from British India, sent a draft scheme of the propbsed University to His Highness the Nizam of Deccan on 24th January 1884. The draft proposal mentioned the necessity of starting such University in order to meet the views of a majority of the influential Mahomedans of Calcutta and northern India. Moreover it was to restore prosperity to the Muslim community by providing education based on religion (Islam) of their prophet, as the prevailing educational institutions were secular. Similarly it was to be the fountain-head of orthodox opinion. Thus the founding of the Osmania University was with a view to advance the cause of Mahomedan progress by encouraging the study of Islamic religion and culture.

This was the real aim in the establishment of Osmania University and naturally it tried to implement it in practice, though the declared aim of the University was ideal and sound. When the Osmania University tried to implement its aim of serving the cause of Mahomedans, through the introduction of Urdu medium in education, donations to Islamic institutions, special privileges to Muslims etc., it hit hard the Hindu civilisation and culture.

This is clear, when we examine the following list of huge grants provided by Osmania University to religious institutions even outside the state.[20]

	Name of the Institution.	Amount of grant. Rs.
1.	Womens' University, Poona.	700-00
2.	University Bureau of the British Empire.	377-00
3.	Inter University Board.	1867-00
4.	Publication of Mahabharat.	1167-00
5.	Islamic College, Delhi.	14000-00
6.	Journal of Indian History.	234-00
7.	Dictionary of Urdu.	12000-00
8.	University Club.	4000-00
9.	All India Oriental Conference.	584-00
10.	Important Publications.	5000-00
11.	Current Science Magazine.	300-00
	Total.	40,229-00

An amount of Rs.1,19,264-00 was granted to various institutions of British India. Osmania University was following the aim of advocating the cause of Islam and Urdu at the expense of Hindu culture. Several new educational institutions of Hyderabad state in general and Marathwada in particular were starving for want of financial aid from Government but the Government was unwilling to release any grants for them because those institutions were run by Hindus. On the contrary it was distributing large amounts lavishly outside the state.

Similarly the Director of Public Instruction of Hyderabad donated
20(A)
Rs.1,19,264-00 to the following institutions :

	Name of the Institution.	Amount of grant.
1.	Muslim University, Aligarh.	70,000-00
2.	Madrse Niswan Islamia, Aligarh.	2,100-00
3.	" Mufid-ul-Islam, Anddapath.	700-00
4.	" Hidayatul Islam, Malegaon.	700-00
5.	" Islamia, Bareli.	2,800-00
6.	" Mutlaalus, Rampur.	700-00
7.	Muslim High School, Ambala.	2,800-00
8.	Islamia High School, Cuttak.	700-00
9.	Anjuman Rosama, Punjab.	1,400-00
10.	Madrse Shaib Mohamadia, Agra.	1,750-00
11.	Madrse Islamia, Kurnool.	700-00
12.	" " Elichpur.	700-00
13.	" Satmuljamat.	2,800-00
14.	Bakiyat Muslachat, Madras.	700-00
15.	Khavateen Islam, Madras.	700-00
16.	Dayremul Maarob Dr.Ekbal.	2,334-00
17.	Halim Muslim High School, Kanpur.	700-00
18.	Islamia High School, Nagpur.	3,500-00
19.	" " " Saharanpur.	1,500-00
20.	Madrse Nurpur Kangda.	700-00

Name of the Institution.	Amount of grant.
21. Anjuman Islamia, Amritsar.	1,400-00
22. Madrse Osmania, Madras.	700-00
23. Islamia School, Madras.	1,400-00
24. Reserved for Persian Course.	10,000-00
25. Persian.	3,480-00
26. Madras University.	700-00
27. Muslim High School, Panipat.	3,000-00
28. Madrse Takritul Islam, Farkhabad.	600-00
Total.	1,19,264-00

The above list shows that all the institutions furthered the cause of Islam and Islamic studies which received grants from the Department of Public Instruction. These grants were provided to espouse the cause of Islam and Mahomedans. The Department of Public Instruction expressed its inability to provide grants to private schools of the state and at the same time it was too liberal in providing grants to Islamic institutions outside the state. It shows that the Nizam's Government pro-Islamic attitude and blatantly ignored the cause of general education in the state itself.

Let us see the comparative picture of educational expenditure per head in various states of India. Following table is based on administrative reports of the states (1926-27).

Name of the State.	Educational expenditure per head.[21]		
	£	S	d
Hyderabad.	0	0	9
Baroda.	0	2	6
Mysore.	0	2	0
Travancore.	0	1	6
Indore.	0	0	7
Kashmir.	0	0	6

The foregoing table reveals that Hyderabad state lagged far behind in educational expenditure per head because it considered investment in education as risky, and unprofitable. Ignorant masses could remain forever as ~~huer~~ hewers of wood and drawers of water. Thus the Nizam Government spent little on education. Whatever it spent, a major part of it was for the benefit of Muslims and for the cause of Islamic culture.

Hence it is clear that the lofty ideals of education put forth before the establishment of the University could not be translated under the Nizams' regime. There were several hinderances at all stages ranging from primary education to higher education. Dearth of educational facilities, unequal opportunities, Urdu medium and Islamic domination could not develop originality among the Hindu students. Education remained the exclusive privilege of the Brahmins and Muslims and the rest were to be content living in an area of darkness. The women, and the majority of people were excluded from education, even of the most elementary type.

Literacy activities :

Literature is the mirror of the society. Social and political conditions influence the literature of the period. Let us study the development of various languages under the Nizams' regime in Marathwada.

Development of Urdu literature :

Urdu is the most prevalent and popular language in India. Scholars hold different views regarding its origin and place of birth. But looking into the various theories and lines of arguments about its origin, it is felt that neither any particular region was its birth place nor any particular province has been its permanent home.

From the 8th century to the end of the 19th century, Urdu was known by various names e.g. Hindu, Hindoi, Dakni Rikhta etc. Ghulam Hamdani Mushafi is the first known person who called this language just "Urdu". Marathwada has been, from the last days of Devagiri dynasty till the Nizams, the cradle of Urdu language and literature.

Sufis came to Marathwada before the conquest of Devagiri by Alauddin Khilji (1294 A.D.). The greatenst number of Persian and Urdu speaking people came to Marathwada with Muhammad-bin-Tughlaq. As

Aurangabad city was the stronghold of the Moghals, a number of civil and military officers, men of letters, citizens etc. from Delhi, also came here. As a result Aurangabad was so much influenced by the north Indian culture, as it was considered to be the Delhi of the Deccan.[22]

Aurangabad was the seat of Government and capital till 1763. Afterwards, when Hyderabad was made the capital, poets, literary men and learned people gradually left Aurangabad.

Nizam I gave patronage to the scholars of Urdu and consequently Urdu literature was sufficiently enriched. Saiyid Muhammad Husaini alias Khwaja Bandeh Nawaz was a prominent and first known Urdu prose writer. Mirza Dawood Muhammad "Mehram" belonged to Aurangabad. Dawood was one of them who pushed forward the literary movement. He died in 1168 A.D. (1754 A.D.).

A.H.Muhram was a great poet of this period. His "Diwan" is preserved in Asifiya Library, Hyderabad. In one of his Ghazals, he has mentioned some of the poets of Aurangabad such as Zia, Jaffer, Yakdam, Syed, Raza and others. Asi was in service of Asifjah I. But after 1763, there appeared slackness in literary activities at Aurangabad. The poets and literary personalities left Aurangabad for want of patronage. During the second half of the 18th century, the Deccan Produced Siraj, a poet of extraordinary calibre. He has left behind him a "Masnavi Bostan-i-Khyal" and a collection of Ghazals. Bostan-i-Khyal deals with Sufism and a saga of emotional love. Several poets availed the benefit of his guidance.

Besides the pupils of Siraj, till the end of 18th century, Marathwada produced some poets of excellent reputation. Arifuddin Ajiz was a well known poet of this period. Dargah Quli Khan was one of the best poets of this period. He composed poetry in Urdu, Persian and Arabic. Fazli was one of the Sufi poets of Aurangabad. Wahid-e-Sami was also a top ranking poet of this period. He trained a number of young poets. Lalchand Ramjin and Abdul Hadi were some of his good students. Poets like Mubtila and Nudrat also belonged to the generation of good poets of Aurangabad. Zaka, sone of Asad Bilgrami, was a top ranking poet of Aurangabad. He composed poetry in Urdu and Persian as well. Thus, inspite of the apparent slackness, upto 1859, Aurangabad could boast of some poets of extraordinary genius. Lala Lachminarian Shafiq of this period holds a high position. All these scholars were staunch Muslims and naturally their literature was shaped and influenced by Islamic theology and cosmogony. Next to religion, they gave expression to emotional love in their literature and encouraged social harmony in society. Nizam VII came to the throne in 1911. He encouraged the spread of Islamic influence in all walks of life. Naturally literature could not be outside the purview of religious and social currents of the contemporary society.

The establishment of Osmania University in 1919, provided great impetus to the development of Urdu literature. It must be admitted that it was the first attempt in India to impart University education through an Indian language, while retaining English as a compulsory subject of study. Even the study of science education at graduate level was provided through Urdu medium. The Translation Bureau was established in 1918 in order to provide text books required for the University courses, as the books on the higher branches of knowledge were not available in Urdu. All branches of science, like Chemistry, Botany, Physics and Zoology were covered by this Translation Bureau. Thus it enriched the Urdu language and literature and certainly a break through in providing reading in Vernacular languages.

As regards the development of Urdu literature in Marathwada we come to Dr.Moulvi Abdul Haque, ex-principal of the Government College of Arts and Science, Aurangabad. As an author, critic, editor and scholar, he has left his permanent mark on Urdu literature.[23]

"Anjuman-i-Tarkki, Urdu Hind-Aurangabad" was established in 1903 in order to encourage the study of Urdu language and literature. Dr.Haque must be remembered for his invaluable services to Urdu as the Secretary of Anjuman-i-Tarkki. This institution started two quarterlies viz. "Urdu" and "Science". It published sixteen books during 1934, out of which ten were prescribed by the Government. Several scholars like Pandit Kaifi, Hashmi Faridabadi, Dr.Abid Hussain etc. were the known luminaries during this period. Similarly, the flame of Urdu poetry was kept burning by Mirza Yas Yagana Changezi, Shaukat Ali, Sidq-e-Jaesi etc. But during the middle of the 20th century Urdu literature was influenced by factors such as communalism, and a sense of political supremacy.

Nizam VII emerged as the most anti-Hindu ruler who spear headed all communal movements and organisations in H~~h~~yderabad state. This had caused an adverse impact on Urdu literature of this period. H.E.H. the Nizam VII was a poet of great merits. He knew seven languages. His Ghazals were often published in the Rahbare-Deccan and his Muslims subjects read them with great avidity and eagerness. People took delight in closely imitating the literary traits of their king. The following lines from a Ghazal, composed by the Nizam, were published in Rahbare-Deccan of Hyderabad on 25th February 1948.

Band naqus hua sun ke nidaye tak~~d~~bir
Zalzala ahi gaya rishtae Zunnar Pe bhi.[24]

The English rendering of these lines is as follows.

"Silenced has become the (Hindu) conch after hearing the voice of the (Islamic) Kalma. An earthquake has overtaken the sacred thread."

Naqus = conch which is used in Hindu temple as an instrument of call to prayers.

Tak~~d~~bir = Islamic Kalma or sacred formula.

Rishte Zunnar = Sacred thread worn by Hindus as a mark of religious initation.

These lines throw a flood of light on the biased mentality that inspired Muslims in Hyderabad state which found ventilation in their literary works. They are the index to the ruler's heart. Mahatma Gandhi was shocked by this poem. It is unfortunate that the fragrance of Urdu literature was nullified by such communal outlook.

Marathi literature :

Marathwada is said to be the cradle of Marathi literature as it has given birth to great poet saints like Mukundraj, Dnyaneshwar, Eknath, Dasopant and Ramdas. Narendra and Bhaskar Bhatta Borikar, two great poets also hailed from this region. "Dnyaneshwari" is a great literary product of Marathi literature, which was written in the year 1290 A.D.[25] It is a commentary of "Bhagvatgita". Eknath, the poet saint of Paithan produced works of lasting importance. A unique reconcilation of worldly and spiritual life, popularisation of Vedanta philosophy through the championship of Marathi, the language of the populace and variety of form of expression, these roughly are the seedlings which Eknath handed over to the posterity and which blossomed later, at different hands into the full bloomed flower of Marathi literature.[26]

Thus Marathwada gave lead to the rest of Maharashtra in the field of Marathi literature. But since the 18th century, it became a par of the Nizam state and gradually it was seperated from the main current of Marathi literary activities. Consequently healthy growth of Marathi literature was arrested. Later on during the 20th century, the Nizam Government adopted Urdu as the medium of education and official language of the state. So naturally it arrested the creative growth of Marathi literature on modern lines.

The literature of this period reflected the same old literary traditions of our saints. We may cite the names of Dasganu, Vishnudas Mahurkar, Sadanand Maharaj Umrikar, Hans Raj Swami etc. The modern trend in subjectivism in poetry is traceable in lyrical poems of S.V. Gadgil. Similarly the "Wagvilas" of Dr.Narayan Rao Nandapurkar exhibited new trend in Marathi poetry. The Narrative poems of Bidarkar and Manthkar followed the same trend.

As Marathwada was under the Islam oriented rule of the Nizam, Marath poets and writers advocated in their works nationalism and hatred against injustice. The poems of Durgadayal Dixit reflected feelings of nationalism. The two anthologies of poetry viz. "Pahat Tara" and "Fatatakar" contained the poems of three poets. Kant, Krishnakumar and Parthiva, expressed new themes. Kant's first collection of poems "Rudravina" was published in 1945. He wrote his poetry in an atmosphere which was not conducive to any artistic creation. The chief themes of Kant's poetry were his ardent devotion to freedom, hatred against injustice and deep sympathy for the down trodden. After Kant, we come across B.Raghunath. His poetic genius can be found in "Punha Nabhachya Lal Kada" which was published posthumously. The conditions in Hyderabad state where the poet lived were extremely depressing. The poet felt strangled from all sides and his mind became agitated and restless Out of such volcano ran out the lava of his bloody poems.[27] His poems contained love, beauty, sorrow, and ugliness. Social problems and agony of the society appealed him and therefore, formed the key note of his works.

D.L.Mahajan also tried to redress the grievances of downtrodden through his narrative poetry "Motyachi Magni". Although Mahajan was an ardent lover of traditional Hinduism, still he was far in advance of his time as he advocated free access to Harijans in all public places specially in temples. Thus Marathi poetry was influenced by social problems and earnest love for the development of mother tongue.

The prose literature could not gain much ground in Marathwada. The early prose writer of Marathwada was Diwakar Krishna who published his first collection of stories "Samadhi Ani Sahakatha" in 1927. V.D.Gadgil's "Fhirastyacha Mewa", a collection of humorous essays, published in 1934, was a typical literary product. His essays "Jadid Ganpati-we-Kadim Ganpeti" were significant for their satirical description of local atmosphere. The contribution of B.Raghunath to Marathi literature was unique. He wrote about ten story books. "Saki", "Fakirachi Kambal", "Chagal" and "Akash" were his short stories. His novels were "Hirwa Gulab", " O Utapata", "Jangala Kalale Pahije", "Adgavache Chowdhari" etc.

He dealt with all levels of society in his literature. His tales depicted pictures of poverty-ridden, miserable lives of men and women, especially of Hindus, under Muslim domination in Marathwada. He had great sympathy for the down trodden and neglected sections of our society. We can experience harassment of Hindus and their disappointment in his writings at every stage. A small lamp (Panati) represented fearless efforts of optimistic person waging a struggle against tyranny and terror. B.Raghunath sympathised with the ugly, poor untouchable girl, who discarded and insulted one Muslim youth Mubarak for his advances. Laila, another unfortunate girl, became an object of mere sexual pleasures for the time being of many Muslims, but ultimately she was discarded by all. Such stories are nothing but the reflection of the then society and its intransic problems.

Marathi poetry was also inspired by nationalistic fervour. In brief, we can say that Nizam's regime circumscribed the depth of literary activities. People wrote more about horrible conditions and could not develop their poetic or prose calibre beyond certain limits. Government imposed restrictions on such literature and consequently writers had to take recourse to satirical writings.

Printing Press :

The growth of printing industry is a sign of the spread of literacy and the increasing demand for printed literature. The Nizam Government never considered press as a means for the spread of education. So it prescribed rigorous procedures on the establishment and sale of the press, particularly during the 20th century.

When Hindus decided to carry on agitation through the press against the atrocities of the Nizam Government, it prescribed strict rules and regulated the press in Hyderabad state. As a matter of fact, there was no regular press Act in Hyderabad state. It was all at the discretion of state authorities whether they should allow a person to run a press or not and very rarely such permission was granted. The procedure of obtaining the permission for starting a press was as follows :

An application for starting a printing press was to be made to the Secretary of the Judicial, Political and Miscellaneous Department On presentation of such an application, the Secretary used to make inquiries regarding the general condition of the applicant. After such an inquiry was made, it was at the discretion of the Government to grant permission to start a printing press. The applicant had to execute an agreement, the necessary permission for starting a printing press was granted. Government always kept its watch over the press through their local police.

No press was entitled to print any newspaper or periodicals without the previous sanction of the Government in writing. No press could be transferred from one place to another without previous permission from the Government. Even the sale of press was not possible without the permission from the Government. The buyer had to follow the same procedure as in case of starting a press. If any press was closed for six months, it could not be reopened without the permission of Government. The Government had full discretion to grant or reject the permission. Not only this, the proprietor of the press had to give the following declaration.

"I, my representative or any body else, working in his place or on his behalf do hereby undertake not to do any of the following :

Printing or publishing in my periodical, any words, signs or visible representations which are likely to excite dissatisfaction against H.E.H. the Nizam, or the British Government or which may cause dissension among the members of the various races, nationalities, religions or sects, whether such members may reside in H.E.H. the Nizam's dominion or British territory.

Printing or publishing about H.E.H. the Nizam's Government any news which may leave an evil impression on the minds of the people and which may not have been obtained after verification, with due diligence -

If I or my representative or successors be guilty of a breach of any of these conditions above laid down, H.E.H.the Nizam's Government shall be at liberty to stop my periodical in which case I, my representative or successors shall have no claims whatever to compensation or damage.

No political matters which will include such articles as would raise an objection against the policy of H.E.H. the Nizam's or British Government, shall under any circumstances be published."[28]

These clauses make it perfectly clear that every newspaper, if it was allowed to run, must only praise and not criticise the Nizam or his Government.Any criticism of official errors was not at all possible. The only thing that the press could do was to praise the ruler and the Government. Nizam Government patronised such newspapers. Not only this, the Nizam Government also prohibited the entry of such journals which criticised their Government or the ruler. Thus psychological barrier was created between the subjects of Nizam state and rest of the Indians.

There were only 32 printing presses in Marathwada as against 152 in the state in 1941. Books and newspapers are essential for the intellectual development of the society. They are the end products of the printing industry. There was no press in Hyderabad which would freely ventilate the feelings of the people and advocate their cause. Marathi weekly "Nizam Vijaya" appeared in 1920 and for three decades contributed greatly to the growth of public opinion in the state. A.K.Waghmare from Marathwada tried to secure permission for starting Marathi newspaper. But he was not allowed. So Mr.Anandrao Waghmare, started a well known "Marathwada" from Poona in 1938 and propagated his ideas about the new militant nationalism. He sketched the horrible condition of the people of Marathwada in his weekly. He wrote "Majority people can neither talk, nor can they listen, though they have mouths and ears. And even the literate can not teach."[29]

Urdu paper "Rahbare Deccan" incited Muslims against Hindus, through its editorials. It also warned Hindus in its editorial, dated 1st February 1938, "Mulki Hindu Bhai Khabardar Ho Jai." Such writings created animosity between Hindus and Muslims. Describing the condition of Urdu newspapers in Hyderabad state, Janeeb stated that, Urdu newspapers were motivated by Islamic culture, and the tone of their language was aggressive and provocative. These newspapers intensified hatred, arrogance and communalism.[30]

Restrictions on press and preference to Urdu, naturally arrested the publication of Marathi books. For example during ~~XB~~ 1941, in all 626 books were published. The details are mentioned below.

Number of books published during 1941

Language.	Number of books published.
Urdu.	520
Telugu.	48
Marathi.	23
Hindi.	16
English.	18
Kannada.	1
Total.	626

It is clear from the above table that 520 books, amounting to 83% of the total published books were of Urdu language. All other regional languages received great set-back in publication.

Libraries and reading rooms play a great role in the spread of education. Marathwada had very low percentage of literacy and consequently under such circumstances their value was tremendous. But we had very few libraries in Marathwada. The Nizam Government was against the development of libraries and so they were denied the benefit of grants. For example, Balwant Mofat Wachanalaya, Aurangabad requested the Nizam Government for a grant of Rs.30-00 only. Government denied the grant stating its inability. As a matter of fact Nizam Government had made provision of Rs.15,000-00 for grants to various libraries in the state. Nizam Government refused the grant of Rs.30-00 to Balvant Mofat Wachnalaya, but it sanctioned huge grants to other libraries situated outside the state even. This is clear from the following information.[30 A]

Name of the Institution.	Amount of grant.
1. Albert Reading Room.	120-00
2. Grammar School Library.	180-00
3. Anjuman Osmania, Aurangabad.	150-00
4. Dyre-ul-Ma Asaf.	6,000-00
5. Anjuman Himayatul Islam, Kanpur.	350-00
6. Samle-ul-Adab.	300-00
7. Naduh-ul-Musalmin.	180-00
8. Naduh-ul-Ulmai.	1,200-00
9. Darul-Ulum Library.	180-00
10 Khudah Baksh Library.	700-00
11 Municipal Gazette, Lahore.	1,400-00
12 Anjuman Tarakki Talim Musalman, Amritsar.	3,500-00
13 " " Hanamkonda.	300-00
14 Osmania Library, Karimnagar.	300-00
15 Teachers Association Library, Hyderabad.	180-00
Total.	15,040-00

The Nizam Government was partial in sanctioning grants to libraries. This resulted in the loss of academic development of Marathwada. Maharashtrians had to struggle hard for the promotion of literary activities. This was in sharp contrast to the special facilities and privileges enjoyed by Urdu language and literature. Such deliberate policies on the part of the Government had, of-course, its limited effects. However, the shimmering reaction among the educated people ultimately led to the liberation of the Hyderabad state and the people in a free atmosphere gave expression to their creative plenitude.

Impact on Hindi language :

Marathwada has been the home of Hindi since the days of Dnyneshwar. Although historically the credit of writing poems in Hindi first goes to Muktabai. Namdev is the first Marathi saint whose Hindi songs are accepted as authentic. Eknath and Dasopant also produced some literature in Hindi language. Some of the devotees of Nath tradition composed devotional songs in Hindi.

Nipat Niranjan, Amritraray (1698-1743),Manpuri who died in 1730 A.D., Shivdinkesari Maharaj, Krishnadas (1873-1928) and Vinayak Ramchandra Tapre (1883-1939), all these saints of Marathwada have contributed to Hindi poetry. All of them advocated Bhagwata Dharma and social harmony. Some Muslims like Wali Muhamad Aurangabadi and Shaha Sirajuddin Siraj also contributed to the growth of Hindi literature. Most of them were actuated by an earnest desire to give comfort and consolation to the people amidst the strain and stress of practical life. It is no wonder, therefore, that they received a warm welcome from the people at large. Some [illegible] forms of Hindi literature are influenced by the Nizams regime, particularly, "Salam" [illegible] custom of "Lavani Chhand" (Ballads). Most of this literature is in "Khadi Boli" and is influenced by Urdu. Nath Bhujjang, a poet from Parenda (Osmanabad district) composed the following satirical poem.

मुजफ्फर जंग, सलाबत जंग, हश्मतजंग
सबके उपर बैठा है यम टोलेजंग[२१]

This poem criticised the negligence of Nizam Government and asserted that God will punish the rulers for their evil designs. Thus Hindi literature also finds a reflection of the tyrannous rule of the Nizams period.

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CHAPTER : VI

CULTURAL CONDITIONS

Meaning of Culture :

The term culture is a complex one. It includes knowledge, beliefs, arts, morals, customs, traditions, habits and any other capabilities which a man acquires as a member of society. It represents the sum total of attainments and learned behaviour, pattern of any specific period, race or people. To some persons, culture means a way of life - science, art, religion or philosophy are mere parts of it. Most people misunderstand culture as a weird conglomeration of assorted arts, crafts, literature, music, drama etc. and no more than that. But it is much more, it is a wider term, one of the basic tenets of civilisation and one of its profound aspects is that it includes everything right from the most complex philosophical works down to how you treat a beggar on the street. Dictionaries describe it as "refinement" or cultivation of tastes, talents etc. It is through civilisation that man can obtain culture, by purifying his abilities, mental and physical tanning his instincts and learning through not only various educational processes but also self-realisation how to make this world happier place to live in.

In common parlance we refer to some one as a man of culture. We usually think of his mental, intellectual and imaginative capabilities, his refined tastes in matters of food and dress, his library, his musical album and the paintings that hang from the walls of his home. It is refinement and grace that we primarily think of. Culture endows a man with, in the words of Mathew Arnold, sweetness and light. Such a culture is essentially urban and middle class in character. It leaves out consideration of ninety percent of the total population of India.

A distinguished writer of West Bengal said about the three bases or pillars of culture, in his book "Cultural Transformation." Firstly, at its fundamental base lie the material means of human existence, secondly, its main support is the prevalent social structure and thirdly, its final shape is revealed in mental enrichment - in that sense it is the super structure of the social edifice.[1] Marathwada as a part of the former native state of Hyderabad which covered a long strip of land stretching completely across the Indian Peninsula, had a strategic position of the first importance both from the political and military point of view.[2] Hyderabad state had three constitutent divisions viz. Telangana, Marathwada and Karnataka. Linguistically the constituent divisions were based on the languages spoken by the people viz. Telugu, Kanarese and Marathi. Urdu being the official language, it cut across the linguistic barriers. About 90 lakhs or almost halfk of the population spoke Telugu, which occupied the eastern half of the state. The Marathi speaking population which was about 40 lakhs, resided in northern and western districts while Kanarese which was the mother tongue of about 20 lakhs was spoken in a few districts of southern parts of the Hyderabad state. Generally Urdu was the language of the Muslims who were about 20 lakhs and were scattered all over the territory.

Hyderabad state had an area of 82,698 square miles, of which Telangana formed 41,502 square miles, Marathwada formed 27,591 square miles and Karnataka formed 13,605 square miles. It was ruled by the Nizams from 1724 to 1948. The Nizams rule thus extending over a period of nearly 224 years of which Marathwada formed an important administrative unit.

As stated earlier, this region witnessed the rise and fall of empires and civilisations and also absorbed shocks and transformation into its characteristic personality. Naturally, the long rule of the Nizams' had left lasting impact on the region in multiple ways.

It is interesting to study the effects of Nizams' regime on the condition and character of the people, their custom and traditions, superstitions and caste prejudices etc. Such a study helps us to understand any alterations for the better or worse in dwellings, clothing and diet of the people. The structure of society plays significant role in shaping the culture of the region.

Structure of the society :

The population was not homogeneous. The Hindus, ofcourse, formed the great majority and were divided into several castes. Each caste was considered inferior to those above it and superior to those below it. The status of a man born in a particular caste was determined by the rank of that caste in the hierarchy. Once born in a given caste, his status was more or less determined for his life time irrespective of the merit he might show or the wealth he might acquire. Thus the caste system was very rigorous and rigid.

Originally, these were occupational divisions and the craft or the occupation followed by families for generations, gave these families the name of a particular caste. During the course of time, these developed into endogamous divisions and inter marrying outside one's caste was strictly prohibited. Not only this but all social intercourse and interdining was also strictly avoided. There were numerous castes like Brahmin, Maratha,Prabhu, Vani, Sonar, Lohar, Sutar, Kunbi and many other and almost each caste had again subdivisions which themselves functioned as caste groups.

The Brahmins were engaged in priestly profession or that of teaching or in Government services. The supremacy and omnipotence of Brahmins was acknowledged by all other Hindus. No one could become a Brahmin except by birth and the Brahmin community considered itself superior to all non-Brahmin Hindus. Hence they monopolised literary fields and concoomittantly, predominated in all higher walks of life. Vaishya formed the mercantile community. The Sudras or Harijans belonged to the lower castes. The castes which came under the category of Harijans or Depressed classes were Mangs, Madigas, Mahars, Mehtars, Chambhars, Mochis and a few others. They had to perform unclean and menial jobs like scavenging, leather tanning, the disposal of dead bodies etc. Hence they were called the "untouchables". The conservative orthodox Hindu regarded the touch and even the very sight of persons belonging to the depressed communities as bad omen. They were denied of access to wells and tanks used by caste Hindus. The caste rules amongst these depressed classes were more rigid than those of higher educated caste people. They had degrees of untouchability and superiority among themselves. To quote cenus Commissioner "Dhed will not go to Mang's well; nor will Mang drink from a Chamber's well."[3] Moreover the living quarters of the depressed classes had to be at a respectable distance from the main caste people.

The caste system, though it divided Hindu society into compartments, furnished the means of corporate organisation. It supervised the morals of its members. The caste system has resulted in an aristocracy of birth, not of merit. It hindered initiative, self-confidence and spirit of enterprise. It has created the problem of untouchability - a major fact of Indian social life. Theoritically, untouchability is derived from the doctrine of Chaturvarnya or fourfold division of society. The untouchables are outside the caste system and are called the fifth (Panchama). They do not fall within the Indian social order. Under no institution was man so humiliated and crushed as under untouchability.

The Nizam Government did not disturb the existing caste system as it was dangerous one from the point of view of it's stability. Moreover it's retention was beneficial to the Government in the sense that it divided Hindu society among various sects thereby reducing their unanimous strength. The retention of caste system entailed several sufferings to downtrodden and special privileges to upper castes. Brahmins took the benefit of religious beliefs of the masses and exploited them for personal advancement.[4] Some of them gave up social service and sacrifice and followed enjoyment and hankered for pecuniary gains. Other castes also followed them and this naturally led to social degradation. Moreover, the caste system provided with a cushion against the effects of violent changes and thus acted as a conservative force. The Nizam Government did not attack the caste system directly but prefered to live with it, for its own benefit. Such a policy arrested social revolution. The Nizam Government encouraged sectrian tendency by giving preferential treatment to Lingayats and Harijans during the twentieth century.

Family life :

The patriarchal type of family organised in the Rigvedic age continued. The father enjoyed supreme authority over all other members of the family. The joint family system was the order of the day. The father and mother enjoyed a position of great honour. "To describe its broad features, there is no individual property within the family, but only a right of maintenance from the coparecenary property which extends to all members of the family, their wives and children. On marriage, the daughter becomes a member of her husband's family. If a male is adopted by the family, which is permissible and even encourage under certain conditions, it has the effect of transferring the adopted boy from his natural family into to adoptive family.[5] Both Hindu and Muslim societies gave a distinct preference to a male over a female. A son was always preferred to a daughter and among the sons, preference went to first born. Among Hindus the joint family system prevailed everywhere but in most cases it was not maintained beyond one generation.

The position of woman :

The position of woman was most unpleasant. As a daughter, a woman lived under the wardship of her father, as a wife under the tutelage of her husband and as a widow under the care of her eldest son. In a word, her life was a state of perpetual wardship and social laws and customs stamped her with a sort of mental deficiency. The main function of a woman, according to Hindu ideas, was to bring forth a male for which people honoured and looked after her. All her efforts were concentrated in presenting herself as a devoted wife to her husband and in trying to please him. The male looked upon her as a person of feeble brain and not to be trusted too far or in things that matter. Like Hindus, Muslims also put the woman in an inferior position.

The Pardah system and social intercourse :

The term "Pardah" means a curtain or something to screen off, popularly it applies to the veil. When applied to a woman, the term signifies her seclusion in a separate building, or otherwise called the Harem. There was a partial exclusion of women in ancient India, and the woman observed a certain "veil" but the present elaborate and institutionalised form of Pardah dates from the time of Muslim rule. During the Nizams regime "Pardah" system was prevalent, in higher classes. The growing sense of insecurity encouraged "Pardah" system. To quote John Law, "Mohomedan woman are very strictly secluded and are seldom, if ever, allowed to become "beasts of burden." Travel the state from end to end and you will not find a Mahomedan woman showing her face, much less working in the fields and carrying on her back a load that would make a mule stagger and cause a pack-horse to show impatience."[6] Again William Barton, another historian remarks, "Purdah is strict in Hyderabad, but the Nizams' unmarried daughters are exempt from its rules."[7]

Marriage :

Marriage is an economic institution and family as a biological fact. Westermark's definition of marriage is, "a relation of one or more to one or more women which is recognised by custom or law and involves certain rights and duties which very widely both in case of the parties entering the union and in case of children born of it."[8]

The outstanding feature of the marriage relation in India is its universality. Religious beliefs and social opinions combine to press and as early as possible into the responsibilities of the married life. Marriage has been traditionally regarded as a sacred and inevitable obligation for both man and woman in the centuries old history of Hinduism. It is held sacrament and not dissoluble contract. Marriages between members of different Varnas and castes were looked down upon and as rule they were not favoured.

There was no fixed limit for the age of marriage. Both Hindus and Muslims favoured an early age for boys and girls. However "child marriages, to the extent to which they are practised in the Musalman community are not, it is evident, an established custom as among

Hindus, but are rather the outcome of the fancy of fond parents and grand parents to enjoy the spectacle of their little ones playing the part of husband and wife."[9] This remark of Census Superintendent, Mr.Mahomed Abdul Majid indicates that child marriages were not an established fact among Muslims but these were celebrated, just for the pleasure of a few parents. "Mahomedan women marry later than their Hindu sisters and they appear to live longer, owing, no doubts, to the fact that the members of the ruling community are physically and materially better off than those of the subject races." This remark made by John Law indicates the late marriages among Muslims.[10]

Polygamy :

Polygamy, to use a modern term is meant plurality of wives. A Brahmin could take a second wife only when the first wife was incapable of fulfilling the principal function of wifehood, that is becoming a mother. A Marwari Brahmin and a Jain could have as many wives as he could maintain. Depressed classes did the same. As regards Muslims, the Koranic teachings advocated the multiplication of species and so polygamy was not forbidden. However a remark of Census Commissioner Gulam Ahmed Khan is noteworthy in this regard. To quote him, "Among Muslims Polygamy is becoming rare as they begin to feel the economic stress, for it is permitted to them only when equal treatment can be meted out to all the wives."[11] Thus polygamy was becoming rare among Muslims due to economic consideration and education. However there were exceptions to this general practice. But lower caste Hindus could not dispense with it.

Divorce :

Divorce among Brahmins was not permitted. Inferior castes dissolved the marriage in panchayat. A Muslim could, on the grounds of incompatibility or temperament, divorce his wife if he paid her dowry. A wife could sue far divorce for infidelity or cruelty, as the Muslim marriage was regarded as a civil contract. A Muslim could divorce his wife at his own will and Koran demanded no justification for this. Muhamedan law recognised various kinds of talaks or divorces. Of the three main forms, the two namely, Talak-i-ashan and Talak-i-rajai were reversible. In Talak-i-ihusn, which was irreversible, the husband pronounced three different sentences of divorce in as many months; the wife could not be taken back until she had been married and divorced by another man. After divorce a woman could not marry for three months called the "Iddat" or a term during which the husband was bound to maintain her.

Widow marriage :

The Brahmins did not permit a widow to be remarried. The widow was required to pass an ascetic life for the remaining days of her life. She was to avoid all sexual pleasures. Kayastas also followed Brahmins. Jains did not permit for remarriages. A few depressed classes also copied the custom of higher castes in order to enhance their dignity and prestige.

Marriage functions, both Hindu and Muslim used to spread over a number of days entailing extravagance and consequent indebtedness. But there was a change for better. Marriages were celebrated in a day only except in case of rich and wealthy families. However, the deplorable feature was the cash terms on which their socio-religious contracts were made in almost all the communities except the tribal.

Food :

Muslims and Christians were non-vegetarians. Hen, fowl, deer, eggs were mainly eaten. Fish was also consumed wherever available. As Muslims were rulers, the upper classes alone enjoyed sumptuous non-vegetarian food while the daily diet of a non-vegetarian in the lower income group was not much different from the lower income group of the vegetarian. Among the Hindus, Jains and the Brahmins were strictly vegetarians. Other Hindu communities were non-vegetarian but they scrupulously avoided beef as cow had been sacred to them. Jawar, bajri, rice, wheat, maiz, pulses and vegetables formed the common food of the persons of Marathwada. The consumption of non-vegetarian food depended upon their means. Generally, the daily diet of a vegetarian and a non-vegetarian in lower income group was not much different. The lower class people, chiefly composed of agricultural labourers and artisans, took two meals a day and a breakfast in the morning. Nizams regime could not influence the dietary habits of Hindus.

Clothing :

In matters of dress there was no uniformity among the various social groups of Hyderabad state or Marathwada. There was a certain uniformity among the peasants and lower classes which mainly consisted in reducing their clothing to a minimum. The Hindus had their dhoti and shirt while their head dress varied for different castes. The dhoti, as an article of wear for adult males persisted in rural and urban areas The standard Brahmanic mode of wearing it among Marathi speaking people was to have its hind pleats, neatly and properly done from its portion which was on the left side of the wearer and the front pleats from the right side, surplus portion carefully smoothed and a few of them were taken and tucked over the already tucked up bunch at the navel. The peasant and the lower class people wore a shorter dhoti for making the dhoti a fit wear for manual work, its front pleats were drawn up between the legs and tucked behind. The Muslims had their Sherwani, trousers and the Fez cap. The Christians had their short coat and trousers. The Parsis had their own long coat and cap or turban.

There were numerous varieties of turbans which took their special names from particular forms or from the material of which they were composed and the size and shape frequently depended upon the caste or tribe to which wearer belonged. The "Nustalik" was a very small turban of the finest Muslim, which fitted closely to the head and was used with the court dress at Hyderabad. The material of which the clothing was made, consisted usually of cotton, but silk was used to some extent by the higher classes. The Hindus had also adopted a narrow pya~~i~~jama and a short jacket. Their long coat reached a little below the knee, the button upto the right while a similar coat for the Mahomedans, buttons were to the left. The Mahomedans wore an inner coat of medium length and their pya~~i~~jamas were sometimes very wide.

The general clothing of the Hindu females consisted of a "sari" of eight or nine yards and a short sleeved bodice; reaching the waist covering both the back and the breasts, the ends being tied infront. The "Sadi" was, of-course or fine, printed with jari borders according to taste and means. It had two breadthwise borders (padars) at the two ends, of which one was more decorated than the other. The mode of wearing the "sari" practised by women of Brahmin and similar communities was, with the hind pleats tucked into the waist at the back centre. Women of the Maratha and other communities allowed the "Sadi" to dangle from the waist straight like a skirt with pleats clustered infront and drew its end which covered the bosom and the back over the head. The Mahomedan females wore "py~~i~~ajama", a short sleeved bodice covered with a light Muslim jacket or a "Sadi" covering both head and body.

It is common experience to find the dress of the rulers or governing class adopted by the ruled. In Hyderabad, state dress was sherwani and trousers. Members of all communities specially Government servants used this dress. The non-Muslims adopted this dress not by compulsion of any sort but by their own free will. Possibly it was an imitation of the court dress which the gentry wanted to sport as a part of the social life of the times. This was the impact of Muslim culture on the pattern of clothing. Several Hindu lawyers and advocates considered it as a privilege and tried to copy Muslim dress. The Hindu aristocracy, as a rule, followed the Muslim nobility in their dresses. If one removed the sectarian mark, there was very little to distinguish a Hindu from a Muslim. The remark made, by Setu Madhavarao Pagadi is noteworthy in this respect. In his autobiography, "Jeevan Setu he points out"

" लोक पायजामा (सैल अगर चुडीदार) आणि शेरवाणी वापरीत. हिंदूंच्यात काळ्या गोंड्याची लाल उभी टोपी वापरणे फॅशनेबल समजत. आमचे इतिहासाचे प्रोफेसर हणमंतराव हे सुटाबुटात कॉलेजला येत. ते वैष्णव होते. सूटबूट, कपाळावर अंगाऱ्याची रेघ आणि शेवटी गोल अहाता, आणि वर डोक्याला काळ्या गोंड्याची लाल टोपी (याला तुर्की अगर रूमी टोपी म्हणत) अशा थाटात त्यांची मूर्ती प्रेक्षणीय दिसत असे. डॉक्टर [illegible] हे ही तुर्की टोपी वापरीत असत. मला आठवते, काही दास्यवृत्ती इतकी केविलवाणी असे की तुम्ही हिंदू आहात काय, तुमच्या पोशाखावरून वाटत की तुम्ही मुसलमान असाल, असे कोणाला म्हटले तर त्याला मोठे धन्य वाटे" १९

Housing :

The home of the common cultivator consisted of three or four small rooms, the walls being of mud and the roof thatched and the fooms were built round. Large windows and doors were not prevelant due to unsettled conditions. "Wadas" with a number of squares inside were built by well-to-do and rich. The low castes and the poorer classes of villagers, lived in huts made of reeds and hurdles, plastered over with mud and cow dung. The change in residential habits was very slow. The new houses in urban areas were modern structures and consisted of living rooms, separated from kitchen and other outhouses. The bathrooms were usually fitted with modern sanitary fittings. All the new Government buildings and offices were upto date type. However, common man lived under thatched roofs.

Ornaments :

Women had an insatiable urge for gold and silver ornaments. Ornaments differing in types and styles were worn on the head, ears and nose, arms, wrists, fingers and toes, across the shoulder and around the neck and waist. Men confined themselves to a ring and a katdora of gold or silver. "Bhik-bali" or ear-ring was also in vogue. Women of all communities wore ornaments made of gold, silver and even jewels according to the status and means. Silver anklets called "valas", necklaces known as "bormal", "putalychi mal", "sari", "galesari", nose rings called naths, ear rings known as karnafulis or kudya and rings round fingers often inset with jewels were worn by them.

Amusements :

There were very few amusements in which the cultivators indulged. In the evening they gathered at the village chauri and joined in gossip or passed the time with their families discussing the topics of the season and the crops. Occasionally they went to neighbouring markets or visited places of pilgrimages and fairs in the neighbourhood. Bhajans, singing of devotional songs was more popular among the illiterate masses. Pravachans, kirtans and bhajans were performed usually on days like Ramanavami, Hanuman Jayanti, Gokulastami etc.

Besides these, there were Tamasas, acrobatic deeds by strolling acrobats, wrestling, cart racing, bull fighting and cock fight. Different types of games suitable for their age and sex were played by people. Babies preferred colourful ratlles (Khulkhule) and toy animals, whistles, carts etc. These were made mostly of wood. A number of team games were played. Of these chendu phali, kurghodi (horse riders), kho-kho and kabaddi were very popular.

Fairs and Festivals :

Public fairs and festivals afforded opportunities of meeting friends and relations and of diversion from the monotonous duties of life. There were a large number of fairs and festivals and fairs of Hindus and Musalmans were too many to be enumerated. They were much the same as in our days. Important festivals commonly observed by the Hindus were Gudi Padava, Chaitra Gaur, Nagpanchami, Pola, Ganesh Chaturthi, Dasara, Dipawali, Holi etc. Muslims observed Muharram, Ramzan, Bakrid as important festivals.

Prostitution :

The attitude of the state towards public prostitution was influenced by moral or religious considerations. But no serious attempt was made to abolish it on ethical grounds. The census reports reveal that number of women following the profession of prostitution has increased during 1911 to 1931. This reflects, negligence on the part of Government on one hand and impact of poverty on the other. However, general public was not accustomed to this. Only rich persons and particularly the upper class Muslims were patrons of prostitution.

Drinking or liquor consumption :

Drinking was forbidden by law by establishing a separate department known as "Mhakme Tarke Miskkarat" Minister of Justice was incharge of it. It was the duty of the said department to propagate against drinking (liquor consumption) by organising a prohibition day in a year. It had no real intention of prohibition because Government was earning huge amount by way of revenue. Moreover, it is interesting to note that the prohibition circular was followed by a confidential letter to all officers concerned, informing them to propagate against liquor consumption only among those persons, who do not consume it at all. Besides this, propoganda processions and meetings against liquor consumption were to be organised far away from liquor shops. In short, the officers were to take precaution against the loss of Government revenue while organising prohibition day.[13] There were more than 1½ lakh liquor shops in the state in order to provide drinking facilities to the people. If we calculate the ratio of liquor shops against population, we find that there was a liquor shop for every 80 persons as against one doctor for 2400 persons or one teacher for 1325 persons.[14] This indicates Government's negligence towards social development of masses. It resulted in economic exploitation of the downtrodden and poor. It is obvious that the Governmental organisations such as the Prohibition, Customs, Forest were more concered in revenue raising matters rather than the matters of public utility

Disposal of the dead :

Hindus of higher castes, such as Brahmins and Banias, burnt their dead while lower castes usually buried them. Among Muslims, the dead were always buried. The impact of Muslim culture on Hindu society is traceable in the special custom of burials practised by Hatkar clan of Parbhani district. When a person was dead, a Kazi was invited to cut a stalk of betel leaf with nut cracker, as a token of initiation ceremony (i.e. Sunta) practised by Muslims. After such a ceremony, the dead body was buried in courtyard or Darga. This practice was discontinued later on due to the efforts of a Kirtankar.[15]

General characteristics of the masses :

Agriculture was the main occupation of the majority of population of Marathwada. The peculiar features of the cultivators or Kunbis of Marathwada are mentioned thus : The Kunbi was a harmless, inoffensive creature, simple in his habits, kindly by disposition and unambitious by nature. He was honest and ignorant. He knew little about the value of money and when he earned it, he did not know how to preserve it. Like Charles the Second's sailor, he made his money like a horse and spent it carelessly. He was self-contented and took things very lightly. He was too conservative and hated innovations. He cherished a strong love for his watan (hereditary, holding and rights) and fought for it's retention. Thus his life was one of continued toil and exposure. But he lacked vigour, intelligence, initiative and was too slow in his work.

The Kunbi women were industrious and were more energetic than men. They were a steady source of income to the cultivators and worked hard for the family.[16] In general, there seems to be absolutely no mobility among the business community and the literates also.

Religion :

There is no country in the world where religion plays a more important part in the daily life of the people than it does in India. It not only ushers them through the great events of their earthly existence, birth, marriage, and death and fixes their Position ~~portion~~ in the social scale, but it even decides what they may eat and drink, who may prepare their food and when it is lawful for them to be shaved. Thus throughout the world, and in particular in the orient, religion has played a fundamental role, through its value system, in the ways of living, exploitation of resources and formation of the contents of areas. Religion holds an abiding influence over the whole life of the individual.

The religious beliefs and practices of various communities in Marathwada were in no way different from those observed in other parts of India. The chief communities in the Marathwada were Hindus and Muslims.Communities such as Sikhs, Jews, Parsees, Christians were comparatively in small number.

Hindu and Muslims :

The statistics of Hindus and Muslims in Hyderabad state shows that during 1881 to 1931 the percentage of Hindu population has declined as compared to Muslims. Following table makes this clear.

State level percentages

Year.	Hindu.	Muslims.	Christians.
1881	90	9.40	0.14
1891	89	9.87	0.18
1901	88	10.37	0.21
1911	86	10.32	0.40
1931	84	10.63	1.05

Division of population in Marathwada on the basis of religions :

The division of population of Marathwada on the basis of religious beliefs is mentioned below.

Percentage distribution

Year.	Hindus.	Muslims.	Christians.
1911	82.70	10.10	0.01
1921	80.60	9.90	0.10
1931	80.60	10.10	0.20
1941	80.30	10.00	0.40

The above table shows that from 1911 to 1941 the percentage of Hindus has declined by 2.40% but the percentage of Muslim population has not declined. This reflects that the numerical strength of Muslims has increased more then Hindus which can be attributed to better facilities and opportunities obtained by Muslims from the Government. The increase in Muslim population in the Hyderabad state as in the rest of India must have been very largely due to conversion of Hindus to Islamic faith. Marathwada can not be an exception to this. Unfortunately the data regarding actual number of conversions is not available. However, it is quite reasonable to assume that the large number of Muslims must have been the result of some conversions, in addition to their high fertility and survival rates. The proportion of Muslim population was always higher in Marathwada then in Telangana due to the fact that most of the old Muslim kingdoms were located in this part of the Deccan.

Like the Musalmans, the Christians have also risen a little bit in their numbers. The increase in Christian population is due to the efforts of missionaries and influx of Eurasians in the army and the civil service.

Now we shall study important characteristics of two distinct religions vis. Hinduism and Islam. Hinduism is the chief faith followed by all castes and classes among Hindus and Islam is followed by all classes among Muslims. In the religious practices and beliefs of the Hindus acts of worship have been always playing a prominent part. In the Vedic times these mainly consisted of homes and devayajnas (sacrifices) to be performed after intricate ritual or offering of food and fuel sticks (samridhas) to the sacrificial fire. Among the Brahmanic Hindus of modern times, the ancient idea of homa has been replaced by a highly systematic ritual or image worships (devapuja) which is followed in the worship of Brahmanic images in Hindu temples and houses. The present Brahmanical religion as contained in the Vedas, inculcates the daily and periodic readings of Vedas, the preservation of the sacred fire and adoration of Vishnu or Shiva. To the initiated "Brahmin" is the absolute "unity of the divine nature" and Vishnu, Shiva and Brahma are only illusions of Brahma. The three mystic letters "AUM" ~~resent~~ represent Vishnu, Shiva and Brahma. Besides this the Hindus regard a variety of other objects with veneration and worship them.

A number of trees and plants are considered sacred and of religious importance. Examples, the bela (a egle marmelos) the banyan or vada, the pimpal (ficus religiose), umber etc. Animal worship is also followed. Examples, cow, nandi, cobra (nag), rat etc. Similarly, several gods and goddesses like Dattatreya, Ganpati, Venkatesh, Hanuman, Ram, Krishna and Khandoba as male deities and Amba,Bhavani, Mahakali, Padmavati, Parvati, Lakshmi etc. as female deities are worshiped.

The present form of Brahmanism is not observed by the whole of Hindu population and is intermixed with different kinds of worship. It may be pointed out that the populist type of Puranic religious practices with their wider ramifications coupled by totemic worship continued to be the general religious practices among the Hindus. Jains practice astrology more than other Hindus, adore deified saints, have a monastic priesthood and consider it sinful to take away the life of any animal for any cause whatsoever.

Islam is a monotheistic religion. Besides monoatheism it lays stress on equality and brotherhood in faith. The Mahomedans are divided into two great sects viz. Sunni and Shias. The former are found in far greater number than the latter. The main point of difference between the two divisions is that the Sunnis consider Abubakar, Umar and Usman as the lawful successors of the prophet, while Shias advocate the cause of Ali, the fourth Khalifa and his sons Hasan and Hussain. In consequence the Shias omit from the Koran certain passages alleged to have been written by Usman and add a chapter in praise of Ali. They pray three times instead of five times a day in praying hold their hands open by their sides instead of folding them below the breast. Except these and a few other particulars, the belief and customs of the two sects are the same.

There are five fundamental points of Islam viz. (1) the profession of faith, that "there is no God but one and Muhammad is the prophet of God", (2) Charity (3) Pilgrimage to Mecca (4) The fast of Ramzan and (5) Prayer. The Muhammadan religion is thus divided into two branches, faith and practice. Faith comprises belief in God, in his Angels prophet, the revelation of Koran, the resurrection of the dead, the day of judgement, the God's absolute decrees. Practice includes prayer, charity, fasting during Ramzan and pilgrimage to Mecca. Muslim worship consists of a number of bows and prostrations accompanied with prayers and verses from the Koran. Each of the five daily prayers has its seperate form and on Friday and on the days of Ramzan and Bakr festivals, xxx the reading of the prayer is accompanied by a sermon. Muslims are on the whole careful to observe the chief rules of their faith.

Nizams' religious policy :

There were in all seven Nizams, the first being Nizam-ul-Mulk Asafjah I, who established independent kingdom in 1724. Although, he in early life, was brought up in the traditions of Aurangzeb, he had tolerant attitude and political sagacity. To him, welfare of the state was the first consideration in contradiction to personal ends. Throughout his life he was tolerant, generous and capable of seeing far beyond his time. He thought it undesirable that a comparatively young religion like Islam, should be considered to possess the monopoly of truth. He was a devout upholder of Islamic principles with which he had been inbued from infancy. He was very particular about the implementation of all religious rites and practices with punctuality and decorum. He tried to follow the teachings of Koran and Sunnat in every detail of his personal conduct. But he was far from being a fanatic. He respected other faiths and never hesitated in appointing non-Muslims to high post of responsibility. Lala Mansaram, a Secretary in the office of the Sadarat (Religious Establishment) during the time of Nizam-ul-Mulk, is the author of two Persian books viz. (1) The Risala-e-Darbare Asafia (1761), and (2) Masir-e-Nizami (1785). Nizam-ul-Mulk's Testament, recorded in Risala-e-Darbare Asafia testifies about the tolerant attitude of Nizam-ul-Mulk. Following quotations from the Testament will reveal his views about human beings and his tolerant attitude towards other religions.

(1) "Mankind has been creation of God. In seeking to destroy them, you should be extremely careful, Mankind are not like ears of wheat and jawar which can be grown every year by the cultivators.

(2) Consider that the affairs of all the people have been entrusted to you through the grace of God. After performing your religious duties you should suitably divide your precious time to

devote yourself to duties of administration.

(3) The foundations of our kingdom are due to the blessings of our elders. This began when the post of Sadarat of the emperor came to be attached to our family. From that day to this day, that is the time of my death, the respect and esteem in which I hold the community of fakirs and saints has been constant. Without them no army will be of any use. I respect them above all the other affairs of the state. I receive strength and courage from the poor and the fakirs. I consider them as the gateway leading to God. They are the followers of prophet. I consider it as my prime duty to treat them with respect. You should also favour this practice.

(4) The world and the sky are form eternity, so also the human creation. So you should not think that the world belongs only to you and to deprive people of their rights. You should always be considerate.

(5) After me it would be fitting that every family should be taken care of and should be employed in the services of Government according to their merits, whether they belong to Muslim or Hindu community."[17]

Lala Mansaram, in his Masire-Nizami also records the Testament of Nizam-ul-Mulk. To quote the Testament again :

(1) "The world and the heavens are the creations of God. Similar is mankind. The ruler of the earth should ponder deeply over this. He should not think that the earth belongs to him only.

He should render thanks to God. He should consider that he is a trustee of the people, individuals as well as the community. He should not deprive people of their rights, as he would be called to account on the day of judgement.

(2) It is necessary for the ruler of the Deccan to seek peace, achieve accord with the Marathas as they are the zamindars of this country. He should consider the maintenance, the dignity and prestige of Islam as of outstanding importance.

(3) The Deccani Brahmins are fit to be killed and their heads severed. This is my experience and this is what Hazarat Khuld Makan (Aurangzeb) used to say. Their two leaders are Moru and Ramdas. They are undermining this Muslim state. I have imprisoned in the fort of Muhammadnagar - continue them in detention and consider this as useful for the state. The place of imprisonment of these people is known as Pandit Khana. It was the order since the days of Alamgir Badshah that wherever Brahmins were to be found they should be seized and imprisoned."[18]

The Testament of Nizam-ul-Mulk reveals his views about God and the humanity. Mankind are the creation of God and their welfare was considered to be his topmost duty. King should not deprive people of their rights. Poor persons and fakirs were the strength and courage of his dominion. They were the gateway leading to God. Merit should be the criterion in appointments, whether the person is a Hindu or Muslim, is insignificant.

Further he thought that the ruler of the Deccan should seek peace and friendship with Marathas, who were the zamindars of the region. But he was deadly against Brahmins of the Deccan as they undermined his Muslim state. Here he has used the word "Muslim State". However, it does not mean that, it was an Islamic State where other religions should not exist. He had sympathetic attitude towards other religions and humanity. Nizam-ul-Mulk was of the opinion that (vasana) desire should be controlled. Once fakirs (Darvesh) made a request to the Nizam, who was visiting the tomb (Rauza) of Shah Abdul Qadar situated near Zafargate of the city of Aurangabad that, "There are no allowances fixed for the conduct of the festival for feeding the poor, for lighting the Rauza etc. The fakirs and the pilgrims visiting the tomb are put to great difficulties. Many of them are addicts of tobacco and hukka. Fakirs find it very difficult to stay in the precincts of the Rauza." While passing orders on the requests of the fakirs the Nizam remarked, "the Khanqah (monastery) is a place of light (Noor) what connection can this Noor have with fire and tobacco. A man can put down his taste for tobacco by the light that is within him."[19] The Nizam appointed Sayyad Muhammad Magni to the custody of the Rauza and gave x a sanad accordingly. The sanad is available in the office of the Sadar (Director of Religious Affairs).

Although the Nizam was tolerant towards all religions in general and humanity in particular, but the reason behind this generous and liberal attitude was to some extent personal and based on self-interest, in the sense, that he had obtained assistance of Marathas, during the battle of Sakharkheda. They were the ardent followers of Hinduism and as such fanatic attitude would have endangered his existence and stability of the Deccan, Moreover, he was a shrewd politician and wanted to maintain peace with Marathas. Besides this, he had humanitarian attitude, which compelled him to be tolerant towards all religions. Thus he considered it reasonable to separate religion from politics. He died at Burhanpur on 21st May 1748. After the death of Nizam-ul-Mulk, there was a struggle for power among the sons for nearly fourteen years and finally Nizam Ali came to power in 1762 by dethroning Salabatjung. Until 1761, the same tolerant policy was continued, as all the sons of Nizam were busy in civil war. During the civil war, among the sons of Nizam-ul-Mulk, particularly during the period of Salabatjung, the Nizam had to forego the province of Khandesh and the districts of Ahmadnagar, Sangamner, Nasik, Jalna, Solapur and Bijapur due to his defeat by the Marathas at the battle of Udgir (Osmanabad district) on 3rd February 1760 under the leadership of Sadashivrao Bhau. Nizam Ali was waiting for the opportunity to take revenge of Udgir disgrace. In November 1761 he(Nizam Ali) marched directly upon Poona with a powerful army of sixty thousand men with the intention of capturing the nerve centre of Maratha power and cripple it permanently. Fire and desolation marked the trial of Nizam Ali's invading forces.

By destroying Toka and Pravara Sangam, two great centres of Hindu religious sanctity, he added fierce fanaticism to his political arms.[20] This was the departure from the policy followed by his forefathers. However, he did not disturb much the Hindu subjects of his dominion as he was preoccupied in wars and had friendly relations with Marathas. He made three treaties with the English, particularly the treaty of 12th October 1800 had far reachings effects on his independence, as English agreed to save the Nizam's dominion from foreign aggression and internal disturbances. Thus he became a protectorate.

Nizam Ali Khan died in 1803 and was succeeded by his son Sikandarjah. He had neither the will nor the capacity to look after administration and his minister was Raja Chandulal, who was elevated to the highest pinnacle of state, due to British influence, ruled the state. Raja Chandulal was a genius and also a spend thrift. The policy of toleration was continued throughout the regime of Sikandarjah. The Nizam died in 1829 and was succeeded by his son Nasir-ud-doulah. The minister, Raja Chandulal continued to be at the helm of affairs. The state experienced financial hardships and it had no alternative but to borrow from the British. The debt was growing rapidly. Raja Chandulal gave generous donations to the religious institutions of both Hindu and Muslims.

Even Christian missioneries arrived at Jalna (Aurangabad district in 1832 and commenced their work. During 1837 to 1841 several missionaries came to Jalna and augmented the spread of Christianty. This liberal policy of the Nizam encouraged communal harmony and peace. The minister Raja Chandulal found himself unable to cope with financial difficulties and resigned on 6th September 1843 and was succeeded by Sirajul-Mulk. Sirajul-Mulk's ministry was also a failure, as nothing could be done to meet the financial obligations. In 1847 a serious riot took place between the Shia and the Sunnis of the state. It had its impact on Marathwada also.

Nasir-ud-daullah, died in May 1857 and was succeeded by his eldest son Afzal-ud-Daullah. It was in 1857 that India witnessed the great struggle against the British which spread thoughout the length and breadth of the country. On 17th July 1857, the British Residency in Hyderabad was attacked. Salarjung loyally cooperated with the British in crushing the disturbances. Most of the parts of Marathwada were disturbed for a long time. During this period Hindus and Muslims came closer for a common cause of defending their religious beliefs, traditions and culture.

The most prominent conspiracy was one, started by Rang Rao, a Kulkarni (village official) of Nalkhed in the Bhir district. The conspiracy of Rang Rao, which took place in the year 1858, arose from the orders and proclamation which he secured from Nana Saheb Peshwa, calling upon the people in the Deccan to emulate the example of their competriots in the north and rise against the British. Similarly, an agent of Nanasaheb, had come to Kolwals, and then he proceeded to Deglur and stayed at a Durgah of Masathanasaheb.[21] The halt of a

Hindu Brahmin in Durgah, indicated that Hindus and Muslims had cordial relations during this period, which was the result of tolerant attitude of the king. Moreover, the Prime Minister Salar Jung, introduced several reforms in administration without any distinction on the ground of religion. All people appreciated his reforms. Nizam Afzal-ud-Daulah died in February 1869 and was succeeded by his infant son Mir Mahboob Ali Khan, who was only three years old then.

Salar Jung and Ameer-e-Kabir Bahadur were appointed by the Government of India as co-regents during the minority of Nizam. Consequently, Salar Jung got the opportunity to introduce further reforms. He followed the policy of religious toleration of his predecessors. Claude Campbell was very much impressed by the policy of toleration and remarked, "There is no state in India under a Hindu or Mahomedan ruler, where greater toleration is shown towards the various religions than there is in Hyderabad. It is not only the toleration (from which even many European countries might take a lesson) which is noteworthy, but the assistance given by the His Highness the Nizam's Government towards the promotion of all religions, is liberal in the best sense of the word, for they guarantee that no form of religion professed by any section of people in the Dominions shall be interferred with. Jagirs, Inam grants of land, money settled in perpetuity or money given annually are some of the forms in which the various religions, are supported.

It is gratifying to note that even alien religions like Christianity, Zorastrianism have enjoyed the same amount of patronage and received assistance by means of annual subscriptions towards the actual propagation of the gospel. Apart from this help, these missions received donations and subscriptions for educational purposes."[22]

Thus the policy of religious toleration was continued during the minority of Nizam Mir Mahboob Ali Khan i.e. till 1884 A.D. Salar Jung retired in 1883. In 1884, the Nizam Mir Mahboob Ali Khan, attained his majority and was installed by Lord Ripon. During the reign of the Nizam Mir Mahboob Ali Khan there was a gradual departure from the policy of toleration as is evident from the reports appeared in the Press. The Nizam Government imposed some restrictions on the observance of Hindu festivals particularly when Hindu and Muslim festivals coincided. It created discontentment and a feeling of uncertainty among the Hindus of the state. These restrictions were imposed in order to avoid the danger, but instead of averting the danger these restrictions created the possibility of danger. The imposition of restrictions was a complete departure from the ancestoral policy of toleration.

During 1885, a Hindu festival "Dasserah" and a Muslim festival "Mohurrum" coincided. The Government imposed several restrictions, with regard to the observance or rather the practical non-observance, by the Hindus of their great festival "Dasserah". Following is the substance of these orders.

(1) The Hindus are to perform their "Puja" within their houses, but without any music and fanfare.

(2) They are not to move out in procession.

(3) They are restricted in the use of music to the large temples enclosed by compound walls.

(4) "Any one, whether Hindu or Mahomedan, transgressing these orders will be liable to penalty and shall be dealtk with, according to the police and criminal procedure."[23]

An examination of these rules will convince every fair thinking person, even amongst the Mahomedans themselves, that these can only be characterised as partial and unjust. It is absolutely clear that these rules were wholly in favour of the Mahomedans at the expense of the Hindus. The public peace was to be maintained by suppressing all that was valuable in the "Dasserah", while the "Mohurrum" was in no way interferred with, or curtailed. Muslims were not asked to forego something for the maintenance of public peace and order. It must be borne in mind that the Hindus of this state were ten times more than the number of Muslims and consequently injustice was more glaring. Government should be impartial in its attitude, while safeguarding the rights of different sections of the society. Instead of alienating the Hindu subjects, the authorities could have strengthened the law and order by reinforcing the police and the armed forces.

The peculiar feature of these rules was that they had cautioned Muslims also, to whom the rules were not at all applicable. It was nothing but ridiculous. These rules robbed everything of "Dasserah" festival, because it is a festival of public rejoicing, a tradition continued from times immemorial. It is revealing that the rules with regard to the taking out of processions were framed by a committee consisting of three Hindus and a Muslim. These Hindus sacrificed the rights of their coreligionists just for the sake of pleasing the Government and for personal gains.

All religious sects have certain rights which are recognised by all civilised Government. One of these, is the absolute right to conduct religious processions at all reasonable times. The exercise of this right is subject to two limitations only viz. (1) it does not do within the ordinary use of such streets by the public, and (2) it does not disturb public peace. But in neither of these cases can the authorities absolutely interdict the exercise of the right. The authorities can and should regulate it as to the time and place in order to reduce inconvenience or danger. It has the right to order, that music or, other lound demonstrations of either sect x cease when passing a religious edifice of the other or that procession of either could be restricted for some hours and within certain limits in order to avoid clash. Imposition of complete restrictions was not at all warranted and justified.

It was totally wrong to say that Mahomedans could exercise their full rights of processions as in ordinary years, and to prohibit such rights to the Hindus. It clearly indicated Governments partisan attitud Instead it could have taken necessary precautions.

The real reason behind framing these restrictions, one might assume, was possibly due to their air of superiority. Muslims began to consider themselves as superior to Hindus because they were the rulers while Hindus being the ruled. Moreover, Islam was considered to be a perfect religion than Hinduism. Hence, principle of equality and humanitarian attitude advocated by their ancestors was neglected. This was the beginning of intolerant attitude and superiority complex resulting in preferencial treatment to the ruling community. Religious restrictions were imposed to safeguard the interests of a small fanatical section of the Muslim community. Thus we find that the Nizam Mir Mahbub Ali Khan was lured away by fanatical section of the Muslim community thereby sacrificing the model religious policy of complete freedom of religious beliefs and protection of equality of rights. Consequently, Hindus began to feel insecure in the state. The Hyderabad correspondent of "Hindu", a daily from Madras, interviewed Nawab Mustak Husain Intesar Jung Bahadur, Revenue Secretary to the Nizam's Government on 3rd September 1890 regarding the charge of antagonism toward Hindus.[24] He denied the charge of antagonism as baseless. However, Hindus could not be convinced, as they were experiencing the same in their day to day life. Another circular dated 19-10-1308 F (1899 A.D.) warned that where the population of the followers of Islam is considerable, the existing temples and mathas should not be extended or improved.[25] Similarly, a circular dated 3rd Khurdad 1318 F (1909 A.D.) began with the words that "In view of the fact that this is an Islamic State" allowances were sanctioned in aid of Islamic religion.

The sanction of allowances in aid of Islamic religion[26] :

The resolution of Ali Janab Maharaja Yamin-us-Saltanat Bahadur Madar-ul-Maham (Prime Minister).

Home Secretariat Ecclesiastical Department No.18/12, File No.64 of 1311 F. dated 3rd Khurdad 1318 F, 15th Rabi-ul-awal 1328 A.H. 7th April 1909 A.D.

Subject - Rules regarding the construction, improvement and supervision of religious building of the followers of Islam.

The following were submitted and read.

I. The resolution of Home Secretariat, Ecclesiastical Section 21/7 of 12th Mehar 1310 F.

II. Finance Office letter No.1299 dated 23rd Shehrewer 1317 F.

In view of the fact that this is an Islamic State, H.E.H. the Nizam's Government shows special sympathy for the construction of religious buildings. Although all rules were made regarding the religious grants through Resolution 21/7 of 3rd Jamadi-ul-awal 1319 A.H. no rules were made regarding the construction and improvement of buildings connected with Islamic religion. To make up this defect, the Head of Ecclesiastical Department was asked to frame such rules, which have not been received as yet. Owing to the absence of rules, the Finance office rejected the sanction of amounts and therefore the Secretariat has framed the rules and sent them to the Finance office. In reply thereof came letter No.1299 of 23rd Sherewar 1318 F., stating that the Ecclesiastical Department can frame proper rules. On this basis the rules were submitted to H.E.H. and following orders were passed.

A summary of the rules is given below. They shall come into force from 1318 F.

Rule I : The buildings to which these rules apply are given below.

(a) Masjid.
(b) Idgah.
(c) Makan Asar Sharif and Taburrukat.
(d) Khankah.
(e) Building where preachings go on.
(f) Tombs.
(g) Ashurkhana.

Rule II : These buildings may be of three classes. Existing building under the supervision of Government or buildings that may be erected in future or buildings that are not in existence.

Rule III : BY the order No.21/7 of 12th Meher 1310 F. for administrative purposes, there shall be a Head of the Ecclesiastical Department called the N~~i~~azam, and in Suba (Division) there shall be the Subedar and in a district the Talukdar and Tahsildar in a Tahsil, who will be regarded as local Nazams (heads) of the Ecclesiastical Department. Matters exceeding the powers of the Head of the Ecclesiastical Department shall be forwarded to the Home Department for being placed before the Executive Council.

Rule IV : The local head (Nazam) of the Ecclesiastical Department is empowered to spend Rs.50 during a year on each house or building according to the convenience of the budget. The Divisional Head (Subedar) can sanction Rs.100=00 during a year for each building. If there is room in the budget, the Head of the Department can sanction Rs.150=00 per building provided the demand is made by only once in a year for miscellaneous expenses and improvement and repairs.

The member incharge of the Department also can sanction Rs.150=00 during one year and miscellaneous expenses for each building. He can sanction for the sake of erection of building to the extent of Rs.450=00 The Prime Minister can sanction the building grant for any one building to the extent of Rs.1,000=00 during one year. For amount exceeding this limit the permission of the cabinet council is required as per rule 38 of the powers of Prime Minister.

Rule V : This rule provides for the way in which the amount sanctioned in the budget shall be distributed and spent in city of Hyderabad and the districts and the divisions with special attention to the fact that the amounts are properly spent. No buildings deserving help are left uncared for and the amounts sanctioned shall not remain unspent by the close of the year and that they could be transferred from one district to another, as necessary by permission of the Subedar etc.

Rule VI : The Mutawalli of such a building for which amounts are sanctioned shall report to the local Nazam whether there is any income attached to the building. If there be none, then arrangement shall be made from budgeted amount after inquiry. If the requirements of the building exceed the powers of the sanctioning authority then step by step sanction of proper authorities shall be obtained for such amount etc.

Rule VII : This rule provides for the procedure to be followed and gives the details and the information which should be submitted by the Mutawalli.

Rule VIII : If the building belongs to the class two, then after inquiry report shall be submitted to the effect whether Government help is necessery and if so of what nature.

Rule IX : If the building belongs to class one, then an estimate of expenses for ordinary repairs alongwith plan shall be submitted.

Rule X : This empowers the Head of the Eccelesiastical Department to get the work done through Local Fund or private contract etc. When Rs.450-00 have been sanctioned, works of Rs.450-00 and above may be executed through the P.W.D. or Nazam or the Government may pass special orders to get the work done.

Rule XI : This rule deals with the method of getting the work done.

Rule XII : This rule deals with the responsibility of Government Office or contractors for submitting reports of expenses to the Government.

Rule XIII : This resolution cancels Sect.II of resolution No.12/7 of 12th Mehar 1310 F.

Thus we find that Muslims and Islam received special facilities inspite of the fact that Hindus were in majority. The policy of toleration and equal treatment was gradually being replaced by discriminating on the basis of religion, as is evident from the words like "it is an Islamic State" or "special sympathy" appearing in the above circular. Hence it cannot be denied that Mir Mahbub Ali Khan commenced favouritism of Islam and the Muslims at the expense of Hindus, although he tried for the welfare of his subjects. This was not good trend, as it created several hinderances in maintaining harmony between Hindus and Muslims, which ultimately disturbed the peace and tranquility of the state.

The Nizam Mahbub Ali Khan died in 1911 and was succeeded by Mir Usman Ali Khan on 29th August 1911. He replaced his Prime Minister Maharaja Sir Kishan Pershad Bahadur by Salar Jung III, who worked for two years until 1st December 1914. When he was installed on gadi, he declared that "The prosperity and well-being of my people have always been and shall always be the goal I keep in view. For, the bond that unites the ruler and the ruled can never be served; it is a natural bond the very foundation of culture and progress, upon which rests the entire social fabric of the state." Thus loyalty to the British crown and solicitude for the welfare and prosperity of his own people were the main springs of the Nizam's enlightened rule. He spent the first three years of his regime in reorganisation. He left no avenue unexplored, no stone unturned, in order to better the administration and make the ship of state sea worthy.[27]

to govern and conciliate a large and not unwarlike Hindu population, the ruling classes of Hyderabad are singularly free from religious bigotry."[28] Mr.Henry George Briggs in his book entitled, "The Nizam" wrote that "The Government though Mohamedan, has no jealously of employing Hindus among its officers."[29]

Smt.Sarojini Naidu was also impressed by the tolerant policy of Nizam and appreciated the boons of Mohammedan regime.[30] The religious policy advocated by the Nizam was really noble and admirable but unfortunately he failed to put it in practice. Just after six years of his reign, Nizam curtailed religious rights of his Hindu subjects by imposing several restrictions on celebration of their religious ceremonies. In 1326 F (1917 A.D.) the Dassarah festival happened to coincide with the Moharrum. Several circulars relating to religion were issued, which were known as "Ihakame Umre Mahajabi". Circular No.1 dated 13th Azur 1326 F (1917 A.D.) was issued, the relevant portion of it is given below.

(1) All the Hindus of Hyderabad city and the districts should perform their worship without any sort of music.

(2) Baktamma (Goddess) should not be brought out, the Hindus should not play music even in their household temples.

(3) It says if Hindus want to go for "Simollanghan" they should go in silence as if in mourning. There was a common practice of hoisting flags on the Dassarah day with great pomp but the circular warned that this ceremony should be performed on 15th of Moharrum. The underlying idea of the circular was to give preference to the sentiments of Mahomedans.

The Circular 2 required that any religious celebration should not be performed without the previous sanction of the Ecclesiastical Department. This circular was always used by the district officers in denying permission to religious processions. The Government of H.E.H. neglected the principle advocated by the High Courts in British India and the Privy Council.

The Circular No.3 says that no music should be played infront of a mosque or within a distance of 300 paces from a mosque. This circular does not say that music should not be played at prayer hours only but prevents the people from playing music at any time.

Again Circular No.4 of 1329 F (1920 A.D.) ran as follows : "Whoever starts any religious festivals for the second time (which has been for sometime in abeyance) or if any person or a class of persons desire to perform any religious ceremony newly and publicly at a public place and by their so doing any other section is offended or if there is any chance of breach of peace or if it affects public health, such a religious performance can be put a stop to."

The Circular No.5 stated that no old temples should be repaired or extended in the city of Hyderabad or any place in the districts where the population of Mahomedans was large. It further said that private persons can not repair temples at their own cost.

The Circular No.6 said that Hyderabad state is an Islamic State and as such, is bound to sympathise with the Mahomedans and their religion.

The Circular No.7 required that no procession can be conducted without giving ten days previous intimation to the Tahsildar in the districts and the Police Commissioner in the city of Hyderabad.

Besides these circulars, a proclamation was issued on 24th Amerdad 1332 (1932 A.D.) which laid down the following order.

"There shall be no religious discourses or discussion except with the previous sanction of the Ecclesiastical Department which deals with all matters of religious nature."[31]

I have mentioned above regulations, to show how the Government was resorting to discriminating policy in religious matters. A critical examination of the religious policy in relation to restrictions imposed, reveals that it was not only a revival of the policy of his father, but Nizam VII had imposed several additional restrictions on Hindu subjects of his dominion and in practice converted his state into an Islamic state. Several things emerged from the study of these restrictions.

Firstly, while celebrating Dasserah, when Moharrum and Dassarah coincide, Hindus were to postpone their worship to some other day and subordinate their sentiments to those of Muslims. Secondly, the issue of Circular 2, to the effect that no processions should be conducted in public streets without the permission of Government was to deprive the subjects of their inherent right and to create unnecessary obstacle in their way. Moreover, it gave a handle to authorities concerned to give preference to one community over the other. This rule also provided the officials with a ready weapon to suppress any religious function under one pretext or the other. Thirdly, Government should be secular. It should not take active part in advocating the religious cause of any community. But in Hyderabad, there was a full-fledged Ecclesastical Department for this purpose. The declaration of the state as an "Islamic State" was not at all a sound idea. The duties of the state should be alike to all communities. To give preference to one over the other was a communalism from which a state should have been aloof. It was absolutely a departure from the declared policy of equality and love towards all. Fourthly, State Government provided huge funds for the erection, maintenance and upkeep of mosques but Hindus were denied this right. Naturally, the Hindu temples were subjected to negligence and uncared for.

Fifthly, the Circular No.7 demanded prior permission for processions from Tahsildar in the districts. Consequently, the people had to run to taluka town, however long may be the distance. This in itself, besides being a great hardship, completely deprived the subjects of their basic right to and thus adhere to their religious practices totally ignored the principles laid down by the highest judicial tribunals in all the civilised countries. Moreover, prior permission from Ecclesiastical Department entailed delay and frustration among the people and, therefore, several religious processions and ceremonies were either delayed or put off.

Sixthly, all modern Governments have recognised the right of freedom of worship. Even Sir Justice Sulaiman, Ex-chief Justice of the Allahabad High Court and Federal Court had expressed this right in the following words:

"There is a right in every community to take out a religious procession with its appropriate observances along a high way. This is an inherent right and does not depend upon any proof of any custom or a long established practice. Even if such a procession be an innovation, it would be in the exercise of the legal rights. The right is independent of any long-standing tradition and is not lost by obstructions and non-exercise of it for a long time."[32] The denial of this right was a gross injustice and amounts to a total indifference towards the Hindus.

Finally such circulars encouraged fanatic Muslims for riots and aggressive tendencies. For instance, during 1928, the Hindus of Nanded organised a Ganpati procession, on account of "Anant Chaturthi." But five hundred Muslims tried to disturb it. Fortunately, Police Superintendent and Collector came to their rescue and the idol of Ganpati was immersed peacefully.[33] Again in the same year at Ashti (Bhir District) one hundred and twentyfive Muslims attacked the Ganpati procession and destroyed the idol of Ganpati.[34]

Similarly on 20th May 1929 a riot took place between Muslims and Sikhs at Nanded, as Muslims were passing through Gurudwara while returning from their Namaz of Bakri Id. Some of the Muslims were purposely riding on bullocks and camels, just to insult the

Gurudwara. Sikhs requested them to get down but they refused and the riot commenced.[35] These riots were the cause and effect of the religious policy of Nizam which provided weightage to Muslims at the expense of Hindus. Muslims began to consider themselves as superior to Hindus, which encouraged them in such activities.

The Nizam's pro-Islamic attitude and the partial treatment was also recorded by Saint Nihal Singh, the world famous writer, in his article contributed to "Hindu" dated 11th August 1923. He remarked that "Every one whom I consulted during my rather long stay in the Nizam's dominions, was certain this falling away from the only standard which India can afford to have, is due to the unfortunate bias which an old who taught the Nizam gave to him in favour of Islam, when the latter's mind was in an impressionable stage. It is said that he used to boast of the fact that he had created another Aurangzeb."[36] Again a Mulki Muslim wrote in Bombay Chronicle under the caption "Serutator" pointed out the religious bigotry of Nizam as the only defect.[37]

When the Nizam experienced some communal riots, he visited Nanded and reaffirmed his indiscriminatory policy and tolerant attitude, on 12th Shehrewar 1338 F.(1929 A.D.). The Nizam declared, "It is the duty of every Government that they should protect the life, property and the sacred place of the subjects of divergent religio~~u~~ns. This had been the policy of my ancestors and in as much I have been following their footsteps, I have adopted the same policy.

The ruler of this country has never shown partiality towards any religion, whatever be his personal religion. On the same principle I have issued order to my Government that, not only should they pay proper attention to the Gurudwara, but they should pay attention to every place of worship, so that they may be safe from the interference of outsiders. On account of this golden principle of administration, the name of my dynasty has been famous since older times, and I have strong hopes that the same good name should be perpetuated."[38] These were noble and admirable sentiments, but for its gross breach in practice.

Meanwhile, Mahmud Nawaz Khan, a retired official founded the Majlis-i-Ittehad-ul-Mussulmeen in 1926. Its objects were to unite the Muslims in the state in support of the Nizam and to reduce the Hindu majority by large scale conversion to Islam. These moves it appears had the blessings of the Nizam.[39]

A little later, Bahadur Khan was entrusted with the work of Ittehad. He soon became the acknowledged leader of the Muslims. Ittehad under the leadership of Bahadur Yar Jung became a powerful communal organisation. It intensified terrorist activities and launched on forceful conversions.

Paradoxical policy of the Nizam of Hyderabad :

On one hand Nizam was reasserting the principle of equal treatment and protection of all places of worship without distinction of race and language but on the otherhand his Muslim officials were trying to suppress the Hindu places of worship and processions in their own interests. For example, during the year 1929, Hindus of Paithan (Aurangabad district) applied for permission of procession of Ganpati on 13th August 1929 and the Tahsildar of Paithan sanctioned permission of procession through letter No.84 dated 26th August 1929. But in 1929 the local authorities kindled the fire of dissension and put a stop to the Ganpati procession. The Hindu subjects fought with constitutional means for four years to do away with the injustice. But the Subedar and the specially appointed Departmental Enquiry Commission misled the executive council and they upheld the decision of local authorities. Hence the procession of Ganpati was suspended by the Government.

It must be noted here that prior to this incident, there was a clash between the Hindus and Muslims, regarding the same Ganpati procession, and the use of music. The Government had prepared a special road without any mosque for the purpose of processions of Hindus. Further Government had ordered that no new mosque be constructed on the said road and did not object to the use of music while taking out the procession on that road. The question arises as to why did Government permit the construction of new mosques when it was following the policy of religious toleration? In the course of time fanatic Muslims objected for the use of music and procession, and surprisingly the Government acquisced their demand. Was it an impartial act? It was indeed a clear proof of the partial treatment of the

Government.[40] The Government's professions from time to time were based on expedients rather than the outcome of its sincerity towards the Hindus.

Another instance is that of Kankaleshwar Mandir at Bhir. It was an ancient Hemadpanti temple, dedicated to Lord Siva. Every year, there was a fair at the time of Mahashivaratri. But the Government prohibited this fair by labelling it as a new one. All the Hindus were prohibited even from worship and darshan. The peculiar feature of this temple was that a Brahmin was appointed by Government for performing the rituals, but he was required to do it only on Mondays Such restrictions naturally hit hard the feelings of Hindus.[41]

During 1931 a riot took place at Parbhani on account of Ganpati procession and Dindi. Muslims attacked the procession and 134 persons became victims of this riot. The wonder is that police did not interfere in this.[42] Similarly on 14th August 1932 Muslims attacked a procession at Purna (Parbhani district).

During 1936-37 Sikhs of Nanded spear-headed a movement against Muslims because they buried a dead body on the hill owned by Sikhs and not only this but they also claimed the ownership of the hill. Nanded is a sacred place of the Sikhs as there is the "Samadhi" (shrine) of Guru Govind Singh. Several volunteers from Punjab came to Nanded for the protection of that hill. The Nizam Government was horrified by such immigration and ultimately appointed an European judge to enquiry into the whole affair. He gave the judgement in favour of the Sikhs and Muslims had to remove the dead body from the hill. This incident provided a lesson to Arya Samaj that Government surrenders to counter threats and pressures.

The idols of Hindu temples were broken or disfigured at several places but no effective steps were taken to bring the culprits to book. Instances of Bhir, Aundha, Udgir, Ashti, Deoni, Gangakhed and several other places were in point. Mosques were built at places inspite of objections raised by the Hindus. In contrast even the repairs and extensions of Hindu temples were refused at several places on flimsy and injustifiable grounds. The cases of Bhir, Udgir and Ashti may be cited.[43]

In short under official pressure, private harassment and threats of violence, Hindus were prevented from building or repairing a temple in any locality where Muslims resided. Hindu temples were often desorated but the culprits were rarely traced, and if traced never punished. Hindu religious teachers were prohibited from delivering discourses, while the Muslim divines, the members of the Ittehad under the leadership of Bahadur and the Deenars carried on a vigorous campaign of proselytising the Hindus.[44]

The Hindus claimed only elementary religious freedom as is clear from a memoranda submitted to the Governor General by P.C.Ray, Sir C.Y.Chintamani and Sir P.S.Sivaswami Iyer. It is stated thus : But if your Excellency thinks it undesirable to institute an enquiry, we would be quite content if your Excellency would take other steps to secure to the Hindus and the Arya Samaj the following fundamental rights :

(I) Freedom for the practice and preaching of Vedic religion and culture. If a preacher makes a seditious speech or gives offence to the followers of other faith, he may be prosecuted under the law, but there is no reason to stop the preaching of Vedic religion, simply because some preachers are opt to break the law.

(II) Freedom for the establishment of new branches of the Arya Samaj and the building of the new Hindu temples, Arya Samaj Mandirs, Sikh Gurudwaras, Yajnashalas, Havan Kundas and the repairing of old ones without obtaining any permission from the Ecclesiastical Department or any other department of the state.

(III) Liberty to start schools for the primary and secondary education of Hindu boys and girls. If the recognition is not recommended by the Education Department they may not be recognised but there is no reason to demand their closure.

(IV) Freedom to carry religious and social processions such as Nagar Kirtans through public streets with music in accordance with the custom, usage and tradition of the Hindus including Arya Samajists Sikhs, Jains or depressed classes etc.[45]

In the meantime, the Arya Samaj, the then premier organisation of militant Hinduism in India, launched a campaign of Satyagraha to vindicate the religious freedom of Hindus. Similarly, Hindu civil liberties union also started Satyagraha for the same purpose. The struggle of Hindu Mahasabha and Arya Samaj began in September 1938 and ended in August 1939. The Arya Samaj limited its struggle to religious liberties. The Hindu Mahasabha broadened the issue and included other civil liberties also. The State Congress stressed the demand for responsible Government.

Arya Samajists, from all parts of India, came in batches to Hyderabad, to offer Satyagraha. The first Arya Samaj in the state of Hyderabad was established at Dharur in Bhir district in 1891 due to the efforts of Pandit Bhagwat Swarup and Shri Gokul Persad. Arya Samaj was for reforms in existing religious observances, its lectures created a strong reaction amongst the orthodox section of the society. Arya Samajist carried on a vigorous campaign against the Nizam's Government in Marathwada. Several Satyagrahis were arrested and put in the jails. They were severely punished in jails. For instance Satyagrahis of Arya Samaj were beaten mercilessly by the prisoners of jail at Osmanabad.

In 1938, Mr.Annasaheb Bhopatkar, a leader of Hindu Mahasabha, appointed a committee, consisting of Mr.Shankar Ramchandra Date and Mr.Shivaram Vishnu Modak, to study the condition of Hindus in Nizam's state. The members of the committee visited, Paranda, Osmanabad, Tadvele, Tuljapur, Latur, Udgir, Kalamb, Ambajogai, Purli Vaijinath, Aurangabad, Bhir, Gevarai, Gulbarga and Hyderabad. They interviewed respectable persons of the state such as pleaders, teachers, management members of educational institutions, pujaris and business men. They heard horrible things about religious disabilities, condition of temples, atrocities of Muslims and Khaksar party.

The report of the committee was published in papers and consequently a struggle against tyrannical regime of the Nizam was launched in 1938. Sir Akbar Hydari had become the Prime Minister of

Hyderabad in 1937. The Satyagraha of the Arya Samaj was called off on a promise made by Sir Akbar Hydari that the religious disabilities of Hindus would be removed. The promise was never kept up in its entirety.

Soon Bahadur Yar Jung insisted that Hyderabad should be declared as a Muslim state. The Muslims began to take the law into their hands. Bahadur Yar Jung died in 1944. The Nizam felt this as a terrible loss. The Nizam decided Abdul Harsan Syed Ali as the successor of Bahadur Yar Jung. But an appropriate successor of Bahadur was found in Kasim Razvi, who became the President of Ittehad in 1946. He was a tireless worker, but a fanatic. He harnessed the energy of the state for the propagation of religion and exploitation of Hindus. This practice went on till 1948.

Now let us study the impact of the Nizam's religious policy on two important religions viz. Hinduism and Islam.

Impact on Hinduism :

The principles of Hinduism could not be altered by the religious policy of the Nizam. In the long history of India, Hinduism sustained all shocks and transformations. Its religious catholicism and a capacity to absorb alien pressures have been displayed by her time and time again. Therefore the Nizam's policy of duplicity and half heartedness did not effect the interests of the Hindus. It did not lag behind at all. On the contrary it created a stir in the Hindu community and consequently it became more organised to protect its religion and culture. Restrictions on religious liberties made them more conscious about their religion. As a matter of fact, this policy helped the revival of Hinduism, in the sense that people began to practice religious ceremonies with vigour and vitality. Several sections of Hinduism came closer and fought for religious liberties. But it can not be denied that the religious policy ofk the Nizam, hit hard the condition of Hindu temples. Several temples were either converted into mosques or destroyed completely, while some remained out of worship for years together. Mr.John Law observed in his book, "In vain I looked for modern Hindu temples, the ruin of old one I found .... Mosques I saw everywhere, but when I asked where do Hindus worship I was shown ruined temples on hills, outside the city or I was told that Hindus go to Godavari - their sacred river."[46]

The Nizam's policy further contributed to the stagnation of Hindu society due to several restrictions, forced conversions, Muslim atrocities, terror and uncertainty prevailed everywhere, which indirectly arrested free thinking and reform in religion. The heavy expenditure of Ecclesiastical Department at the cost of poor kept Hindus poverty ridden. Moreover, restrictions imposed on the movement of Jain gurus (saints) in the state, arrested reform and progress.

During the period of the first five Nizams, there was no such problem, as they followed the policy of religious toleration. Nizam VI imposed some restrictions on the observance of religious ceremonies of Hindus, but he did not dare to disturb the theoretical aspect of the Hindu religion. During the regime of Nizam VII, Hindus had to face several restrictions on religious ceremonies and festivals, so much so practically they lost all social and public life. However, they followed their traditional religion within the four walls. As restrictions increased, they began to feel disappointed and helpless. But gradually they realised the need of joint venture against injustice

Conversions :

The Muslims tried to consolidate their community and strengthen it by converting Hindus to Islam. There was no problem of conversions upto the end of the regin of Nizam VI. Even during the regime of Nizam VII conversion was not a part of his religious policy upto the emergence of Majlis-i-Ittehad-ul-Mussulmeen (1926). Its object was to unite the Muslims in the state and to reduce the Hindu majbrity by large scale conversions to Islam. Nizam VII gave his blessings to its activities. When Bahadur Yar Jung became the President of this Ittehad, the campaign of conversion was precipitated. Ecclesiastical Department also tried to attract Hindus to Islam through temptation of funds, service opportunities etc. There was no mass conversion. However, there were few cases here and there.

Moulvis, representatives of Khaksar party, in collaboration with local Muslim officers, arranged lectures in the localities of scheduled castes and downtroddens and persuaded them to take to Islam. Bahadur Yar Jung took great pains in this matter. He toured Dhondrai and Georai villages of Bhir district and converted 500 scheduled castes to Islam by force. He also visted Paithan and converted some Hindus to Islam.[47]

In Udgir taluka of Osmanabad district, one woman Rajabai was converted to Islam by force, but soon Arya Samajists brought her to Hinduism.[48] Again Madhu Kute was converted to Islam at village Hirvan taluka Jalna of Aurangabad district.[49] Govind along with his mother became Muslims at Bhir in August 1938.[50] Indrabai was kidnapped by a police constable and was converted to Islam. Three persons, Dudhaya, Bapu and Masha, accepted Islam and changed their names as Abdul Rahim, Bahadurkhan and Abdul Saleem respectively.[51] Two washermen also came under the influence of Tablique and accepted Islam.[5]

These are a few cases in point. A few caste Hindus were converte to Islamic faith, the largest number of converts came from the Schedule caste groups. The greatest attraction for lower caste Hindus lay in social organisation of Islam, which was founded on the basis of equality and fraternity. Moreover, temptation of funds and service opportunities proved a powerful instrument of conversion. But inspite of the efforts of Ittehad and other agencies, the conversion in Marathwada was negligible because Hindu residents of Marathwada, by convention, were too conservative, orthodox and loved their own religion. Moreover, the ancesstors of Nizam were defeated at several places in Marathwada by the Marathas and hence they were deadly against such conversions. Even as regards converts, when the pressure was relaxed, they generally reverted to their ancestral religion.

As regards the number of conversions, it is very difficult to say with any degree of certainty in the absence of any specific records. Stray incidents of conversions are available. I interviewed one hundred freedom fighters on this problem. Most of them estimated the nature of conversion in Marathwada to be as one for every two thousand persons.

Impact on Islam :

Islam was the religion of the ruler. The first five Nizams followed a tolerant policy, but the Nizam XXXX VI and Nizam VII were outwardly tolerant. It is evident from the state circulars, which progresses their state as "Islamic State" and publicly proclaimed the principle of equality and tolerance as their ancestral policy. However, in practice they regarded Islam as the religion of the state. Government never declared conversion as a part of its policy but Ittehad, with the Governmental blessings, followed it in practice.

There was a special department known as "Ecclesiastical Department" to look after all the religions of the state. But generally it favoured Islam. Ecclesiastical Department had appointed special persons known as "Wahuj" for the guidance of Muslims in practising Islam. "Waj" means lecture. "Wahuj" means person doing that work. They used to tour villages, in order to guide Muslims regarding observance of fast, reading of Koran etc. Thus they were to enlighten the rural Muslims regarding their religious principles and practices.

There was no impact on the Islam, as it was considered to be a perfect religion which led by the idea of superiority among its followers. As Government was in favour of Islam, several new mosques were constructed, old ones were repaired and appropriately maintained. Muslims followed their religion very scruplously. Some conversions took place due to the efforts of the Ecclesiastical Department and Ittehad, which resulted in additing to their population, but the atrocities committed by Muslims created hatred among Hindus and Muslims thus lost their sympathy.

Impact on Christianity :

The Nizams were not against the propagation of Christianity and on the contrary they encouraged it. So the number of the followers of Christianity increased gradually. This is clear from the remark made by Robert Palmer, a tourist in India, in his book "A Little Tour in India." While giving details of the Moghulai and particulars of Aurangabad district he says, "The christians in this district (Badnapur, Aurangabad district) are almost all Mangs, who are the lowest tribe of all, the rope makers. Only about 10% Mang population of the district has been reached, owing to lack of workers and funds. There are Mang Christians in some of the most responsible state positions. The Government thinks highly of them and encourages the mission in every way. They strongly approve of the conversion of Hindus to Christianity as a pisaller to Mohammedanism."[53]

This was in accordance with the philosophy of Islam, which divided the world into Dar-ul-Harf and Dar-ul-Islam the land of Infidal and the land of believers. The Infidel (unless he happens to be a Zimmi i.e. a Jew or a Christian) must be converted or killed. The Zimmi may be allowed to live in the land of believer after paying Zisaya tax, but the followers of other religion have no such option. This principle was practised in slightly modified form. Hence Christianity received patronage from the Nizams and ultimately took roots in Marathwada.

A Resume :

The religious policy of the Nizams had far reaching effects on the society in general. Partiality towards Muslims and Islam shown by the Government, created the feeling of superiority complex among the Muslim subjects and they began to regard it as a privilege, which ultimately resulted in creating a gulf between the Hindus and Muslims of the state. Thus social harmony was disturbed. Muslims regarded themselves as the followers of perfect and the only true religion. Therefore, they also regarded the Muslim culture, founded on the principles of the true religion as perfect, unsurpassable and ideal. They began to consider that there is no room in their religion for religious and social reforms. Under such circumstances, Islam lacked dynamism and therefore, its society did not progress. Such a static Muslim society had a bearing on the Hindus. Thus social transformation and reforms became impossible within the frame work of conservatism.[54]

The last two Nizams combined religion and politics which strengthened the hold of Muslims on society and the Muslims regarded Hindus as their slaves. This superiority aimed at Islamisation of the state, which Bahadur Yar Jung and his successors tried to implement through their agents, Razakars. This led to several atrocities on Hindus and Muslims. Hindus in their turn, started counter movements against religious conversions and injustice. This naturally resulted in communal riots and communalism.

It may, however, be noted that underneath the outwardly visible social set up, there lies the society of Hindus and Muslims who remained unaffected by the political currents and cross-currents. They hardly embarked on monumental self-advertisement of their religions. On the contrary they lived in an atmosphere of conciliation and mutual understanding. This is evident in terms of their religious observance for example, a Muslim festival like Muharam is celebrated in the country side by both the communities with the same amount of jest and ferver. Also some of the celebrations like urus attract all the communities. Another unifying factor is the language. The two communities representing the ruler and the ruled are generally conversant with Urdu and the regional language respectively which cut across all barriers among them. Therefore, communal hatred adopted by some rulers and some fanatics have a limited impact on the society as a whole. But what is lasting and durable is the communal harmony as is evidenced today in colleges, towns and also cities.

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CHAPTER : VII

EPILOGUE

In the foregoing chapters an attempt at a total recall of the salient features is made to highlight and provide a perspective to the theme explored in the major portion of the thesis. Starting with the etymological explanation of the word "Marathwada", the geographical determinants of the region under study and the political, cultural and monumental background of the people which resulted in the shaping of the personality of the Marathwada region was studied. Situated almost in the heart of the Deccan which provided a link between the north and the south, this region witnessed the rise and fall of many empires and civilizations. Infact two major regional powers, the Satavahanas and the Yadavas had their capital cities, Pratisthanapura and Devagiri in this region. Other dynasties such as the Chalukyas of Badami, the Vakatakas of Vatsagulma and the Rashtrakutas of Malkhed were intimately associated with this area and their glory and grandeur is elaquently advocated through the world famous monuments like Ajanta and Ellora. With the advent of the Islamic rule in India and its subsequent expansion into the Deccan specially the conquest of the unconquerable Daulatabad fort by the Khilji's armies, this area acted as the gateway to the rest of the Deccan and the south. It is from this focal point that the Imperial rulers directed their military expeditions. The very fact that Aurangzeb chose Aurangabad to be his southern capital admirably underscores the political and strategic importance of the region. The pagent of Mughal history with a glaxy of predominant rulers and its final liquidation by about the beginning of the eighteenth century are traced out. Finally the history of the Deccan which was folded in the ruins of the Mughal Imperial edifice, constitutes yet another phase entitled the Nizam of Hyderabad whose rule continued untill 1948. During the rule of the Nizam and towards the beginning of the nineteenth century, a new political phenomenon was being felt. It was the presence of foreign powers, the French and the British which had carried out an empire in India which in their efforts to vie against each other, exerted to influence the Nizam and its court. Amidst such political intrigues and machinations, the Britishers finally succeeded in controlling the political destinies of the Nizam's kingdom. This long recordation of cross and cris-cross currents of political events in the Deccan which is the main theme of the first chapter provides an instructive background to the general analysis of the socio-economic gestalts of the people of the region dealt in the succeeding chapters. It is shown in this chapter that the region with its immense potentials exhibited during the ancient and the early medieval times has been totally enfeebled which is the legacy of the Nizam's hegemony for x a period of about 225 years.

In the second chapter an attempt has been made to reconstruct the growth and evolution of administrative pattern of the Nizams' rule. True to the existing conditions, the Nizam being an autocrat, introduced military element through a system of feudal lords called the Jagirdars who provided the required military and financial assistance at times of war. Thus the Jagir system formed an important aspect of the Nizams' rule and continued till the Hyderabad was merged into the Indian Union in the year 1948. During the struggle for power after the death of the first Nizam, the claimants sought help from the British and the French. Thus it was the beginning of the interference of foreign powers in the internal affairs of the Nizams state and continued till the end.

It has also been shown in this chapter that the Nizam's protracted wars with the neighbouring kings causing heavy drain to the state's resources led to the increasing dependability of the Nizam on the British assistance - both military and financial. As a result the Nizams' Government was influenced by the British even to the extent of appointments. Some of the Prime Ministers of the Nizam became the de facto rulers and remained more loyal to their British benefactors rather than the ruler. The Nizam, caught up in such vitiating circumstances, was very much alienated from the vortex of the common populace. Whenever, disturbances occurred, they were vehemently suppressed with the assistance of the British subsidiary army. In general there was lawlessness, Governmental machinery became demoralised and highly corruptive. Under these circumstances, the sincere efforts made by the Nizams, specially during the nineteenth century to remedy the existing ills did not yield the required results. The system being what it was, the land reforms and constitutional changes have hardly redressed the sufferings of the common people.

In the third chapter an attempt was made to trace out the political activities and the freedom struggle launched by the subjects of the former Hyderabad state. Though the people of the region did not remain unaffected by the 1857 Uprisings, yet the Nizam's rule turned out to be more complex and sterner than that of the Britishraj. While the rest of the country aimed at overthrowing the yoke of foreign rule, the subjects of the Nizam territories never made the king as their target. But when the Nizam proved to be more royal than the king himself and when his rule created a wedge between the Muslims and the Hindus, the Nationalistic minded people of the region launched a vigorous movement and defied all efforts of suppression and oppression on the part of the Nizam of Hyderabad.

The Nationalist movement in the country as a whole had its impact in the Nizam's territories. When the Nizam's Government became extrasensitive and tried to crush the nationalist activities, the people of this region organised themselves and insensified the movement. Infact the immediate demand of the people of the Nizam's territories was for a responsible Government. Ultimately the formation of the Hyderabad State Congress in 1938 and the Arya Samajist activities aroused a sense of patriotism in the minds of the people.

The establishment of the Majlis-i-Ittehadul Musselmin gave a new dimension to the political situation in the state. This organisation, purely communal, advocated in no uncertain terms that "the sovereignty of Hyderabad was not vested in the Nizam or his dynasty but in the Muslims of Hyderabad". The Ittehadul not only countered the nationalist movement, but also indulged into terrorist activities resulting in a complete break-down of law and order. Under such circumstances, retaliation was the only way out and the nonbelievers of violence such as Gandhiji had cooly accepted the realities.

Chapter four studies the state of economy in this region during the period of the Nizams. An alarming spectacle of poor economy prevailed in this region which is in sharp contrast to the economic prosperity and huge wealth that existed at Devagiri during the period of the Yadavas The economic situation was equally good under the Rashtrakutas when the famous Kailasa was wrought and also at the time of the Satavahanas when Pratisthanapura (Paithan) was not only their capital city but also an important commercial centre. It has been shown that mal-distribution of resources and heavy concentration of wealth in the hands of the feudal over-lords and the ruling family were the chief maladies with which the people suffered. The Nizam was indifferent towards the developmental activities such as communications, industrialisation and irrigational improvements. It is the legacy of the Nizams' autocratic rule for over a period of about 225 years.

In the fifth chapter it was attempted to survey the educational conditions in this region. True to the autocratic rule, the Nizam of Hyderabad introduced Urdu as the medium of instruction. Naturally the society with a Hindu majority were handicapped by such policies, and their creativity was hampered. In general the Nizam's Government did not pay any attention towards the spread of education. Nor did this theocratic state allowed any private institutions to come up which would have probably encouraged the growth of vernacular languages such as Marathi, Telugu and Kannada. It has been shown that the large scale drop-outs is as a sequel to the introduction of alien language as the mediudm of instruction. The meagre educational facilities which were provided during this period remained mostly restricted to big cities like Hyderabad and became exclusively the prerogative of the higher gentry. Further Urdu received a tremendous boosting due to its being the medium of instruction even at the University level. As a result there was an alround flowering of Urdu literature. In contrast the other vernacular languages lost their importance and the expression of the creative mind through the media with which they were familiar was considerably hampered.

The sixth chapter studies the cultural milieu of the region. It is evident from the findings that the earlier Nizams exerted themselves to maintain religious harmony among the two principal religions thereby the interaction among them was one of conciliation rather than that of antagonism. It is also evident that the subject nationals slowly adopted Muslim customs and court manners. This phenomenon could be seen in the common religious customs and practices as Muslims and Hindus worshipped Peers, Dargahs etc. There was an overall tendency of subservience among the Hindus towards their Muslim overlords. It had a telling effect on the entire society in years to come.

The situation in the Nizams' territories seems to have changed during the period of the last two Nizams, who had combined religion and politics. This was further aggravated with the establishment of the Ittehadul, a Muslim organisation, spearheaded by the Muslim religionists called the Razakars. Their terrorist activities created a sense of insecurity and suspicion among the majority Hindus. Thus there ensued a period of religious disharmony and religious rivalries in the Nizam territories which culminated in the Razakar movement. However, normalcy was restored due to the Police action of 1948 and which resulted in the integration of Hyderabad State into the Indian Union.

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